THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XVI Philadelphia, March, 1928 No. 6

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XVI., NO. 6 PHILADELPHIA, MARCH, 1928 Fifteen cents a copy One dollar a year

The Bishop's Message

As already announced in the press, we have asked for Canonical consent to the election of a Bishop Coadjutor for the Diocese of Pennsylvania. Within a week the necessary consents of a majority of the Bishops were received, and we expect that the consents of a majority of the Standing Committees will be received in ample time to arrange for the election at the ensuing Convention. The Bishop will officially present his request on the opening day of the session, May first. The Convention may at that time take action providing for the election on Thursday, May third. The following prayer has been set forth for use in the Diocese:

Almighty and everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; We beseech Thee to be with the Convention of this Diocese soon to assemble in Thy Name and Presence.

Put far from us all worldly thoughts and aims, and enable us to act as in Thy sight and for Thy glory.

Direct and rule our hearts that we may choose as Bishop Coadjutor a man approved by Thee, who shall be to the flock of Christ a true shepherd. Bind us all together in unity of spirit and reconsecrate us to Thy service that with loving devotion we may live for the upbuilding of Thy Church and the extension of Thy Kingdom; through Jesus Christ our Lord. *Amen.*

Our readers will be glad to know that the pledge to the National Council for 1927 was paid in full. In order to redeem this promise over $60,000 had to be raised in addition to the contributions from Parishes and Missions. The Rev. Malcolm E. Peabody, as Chairman of the Field Department, was unsparing in his efforts to bring about the desired result in raising this additional pledge. The payment of it was largely due to the generous contribution of a faithful communicant.

In the Diocese there was a deficit of over $8000 for the year. Since the books were closed this has been reduced to about $6000, so that the accumulated deficits in the Diocese now amount to about $12,000. We hope that this amount can be further reduced during the year.

The program for Church Extension through the Diocesan Campaign for the present year has not yet been completed. Work will undoubtedly be begun on the new Dispensary for the Episcopal Hospital. Among the Missions, buildings will be erected for St. Mary's, Chester; the Redeemer, Springfield, and the Chapel of the Transfiguration in South Philadelphia will be moved to the new site. Further Missionary work will also be undertaken during the year as additional funds are received.

We hope that every communicant of the Church will concentrate his efforts on the Diocesan program. For the protection of the members of the Church we have often urged that no contributions should be given for purposes outside of the Parish except through the duly constituted authorities of the Diocese. If people want to give wisely this advice should be followed, as every donor and pledger can then be assured that the funds will be wisely spent and that the property on which it is spent is duly safeguarded. The Mission sites now purchased are owned by the Diocese and are protected against alienation, being vested in the Trustees of the Diocese or the Church Foundation. The Bishop will be glad at any time to consult with those who desire to assist any of our Church institutions or in the development of our Missions.

Schedule of Noonday Lenten Services in City Central District

Old Christ Church

(Second Street ab. Market, 12.30 Daily)

March 1—Rt. Rev. Thomas J. Garland, D.D., LL.D., D.C.L., Bishop of Pennsylvania.

March 2—Bishop Thomas.

March 3—Rev. John Lowry Hady, Rector, Gloria Dei (Old Swedes), Philadelphia.

March 5-9—Rev. Floyd W. Tomkins, D.D., Rector, Holy Trinity, Philadelphia.

March 10—Rev. Albert Eastburn, Padre, "Toc H.", Philadelphia.

March 12-16—Rev. J. O. S. Huntington, D.D., Order Holy Cross, West Park, N. Y.

March 17—Rev. W. Roulston McKean, Assistant to Rector, Christ Church, Philadelphia.

March 19-21—Rev. Francis C. Steinmetz, S.T.D., Rector, St. Mary's, Hamilton Village, West Philadelphia.

March 22-23—Rev. William D. Beach, D.D., Rector, Our Saviour, Jenkintown.

March 24—Rev. Francis B. Barnett, Rector of St. Andrew's, Yardley.

March 26—Rev. John R. Hart, Ph.D., Chaplain, University of Pennsylvania Student Work.

March 27-28—Rev. Charles E. Eder, Rector, Grace Church, Mt. Airy.

March 29-30—Rev. Charles J. Harriman, Rector, St. James the Less, Falls of Schuylkill, Philadelphia.

March 31—Rev. Robert J. McFetridge, Rector of the Redemption, West Philadelphia.

April 2-3—Rev. Francis M. Taitt, S.T.D., Rector, St. Paul's, Chester, Pa.

April 4-5—Rev. Percy R. Stockman, Seamen's Church Institute, Philadelphia.

April 6-9—Rev. Louis C. Washburn, D.D.

St. Stephen's Church

(10th Street above Chestnut, 12.30 Daily)

February 27-March 2—Rev. J. Howard Melish, D.D., Holy Trinity Church, Brooklyn, New York.

March 3—Rev. Harry St. Clair Hathaway, Dean of the Pro-Cathedral of St. Mary.

March 5-9—Rev. Walter B. Capers, D.D., Rector of St. Andrew's Church, Jackson, Miss.

March 10—Rev. Richard H. Gurley, Rector of St. Martin's, Radnor.

March 12-16—Rev. Luke M. White, D.D., Rector of St. Luke's Church, Montclair, N. J.

March 17—Rev. Charles Henry Long, Rector of Zion Church, Philadelphia.

March 19-23—Dr. Rufus M. Jones, Haverford College, Haverford, Pa.

March 24—Rev. Joseph Manuel, Chaplain of the Episcopal Hospital.

March 26-30—Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

March 31—Rev. John L. Hady, Rector of Old Swedes' Church.

April 2-6—Rev. Carl E. Grammer, S.T.D., Rector of St. Stephen's.

April 7—Rev. Robert O. Kevin, Assistant, St. Stephen's Church.

Brotherhood of St. Andrew

(Garrick Theatre, Juniper and Chestnut, Phila., 12.30 Daily)

February 27-March 3—Rev. Allan Pearson Shatford, D.D., St. James the Apostle, Montreal, Canada.

March 5-10—Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth.

March 12-17—Rev. Joseph Fort Newton, D.D., Litt.D., Rector of Memorial Church of St. Paul, Overbrook.

March 19-23—Rt. Rev. Charles Fiske, S.T.D., LL.D., Bishop of Central New York.

March 24—Rev. Llewellyn N. Caley, D.D., Rector of St. Martin's, Oak Lane.

March 26-30—Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky.

March 31—Rev. Leslie F. Potter, Rector of St. Mark's, Frankford.

April 2-6—Rt. Rev. Nathaniel S. Thomas, D.D., LL.D., Lecturer at the Divinity School of Philadelphia.

April 7—Rev. John R. Hart, Chaplain of Pennsylvania Diocesan Assembly.

Schedule of Special and Stated Meetings for March

Following is a list of scheduled meetings of various organizations of the Church to be held in March, according to dates filed at the Church House.

Where places of meetings are not given the meetings will be in the Church House, 202 South Nineteenth Street, Philadelphia.

SPECIAL

G. F. S. Devotional Service, Old Christ Church, Mar. 21, 8 P. M.

WEEKLY MEETINGS

Mondays—The Clerical Brotherhood, 11.30 A. M.

Wednesdays.—Woman's Auxiliary Officers, 12.30 P. M.; Mission Study Class, 2.30 P. M.

MONTHLY AND OTHER STATED MEETINGS

First Monday.—Department Missions, 4 P. M.; Deaconess House Board, 11 A. M.; 708 Spruce Street; Board of Governors, Church Community House, Morrisville, Pa., 8 P. M., at Morrisville.

First Tuesday.—Standing Committee, 4 P. M.; Managers, Church Home for Children, 11 A. M., at the Home.

First Wednesday.—Colored Committee, Woman's Auxiliary, 10.30 A. M.; Diocesan Committee, Woman's Auxiliary, 10.30 A. M.; Holy Trinity Parish House; G. F. S. Mission Study Class, 8 P. M.

First Thursday.—Diocesan Executive Committee, G. F. S., 2.30 P. M.

Second Monday.—Church Schools Commission, 4 P. M.; House of Holy Child, 2.30 P. M.

Second Tuesday.—Farm School Managers, 10.30 A. M.; Italian Committee, 10.30 A. M.; Female Prayer Book Society, 10.30 A. M.; Associates Deaconess House, 11 A. M., 708 Spruce St.; St. Agnes House, 4.30 P. M.

Second Wednesday.—Domestic Committee, 10.30 A. M.; Seamen's Inst. Aux., 10.45 A. M.; Senior Members Girls' Friendly, 5 P. M.

Second Thursday.—St. Martha's House, 11 A. M.; Executive Council of Diocese, 3.30 P. M.

Third Monday.—Diocesan Altar Guild, 2.30 P. M.; Managers, Seamen's Church Institute, 3.30 P. M., at Institute; Free and Open Church, 4 P. M.; Dept. Religious Education, 3.30 P. M.; Divinity School Executive Committee.

Third Tuesday.—City Missions, 4 P. M.

Third Wednesday.—Foreign Committee, Woman's Auxiliary, 10.30 A. M.

Third Thursday—Bishop White Parish Library, 11 A. M.

Fourth Monday.—Department Christian Social Service, 3.30 P. M.

Fourth Wednesday.—Indian Hope Committee, 11 A. M.

Fourth Thursday.—Managers, Episcopal Hospital, 4 P. M.

Fourth Friday.—Church Periodical Club, 10.30 A. M.

BISHOPS' CRUSADE—LENTEN PREACHING MISSION

Six Thursday Evenings in Lent, 1928

St. Luke and The Epiphany, Thirteenth Street below Spruce

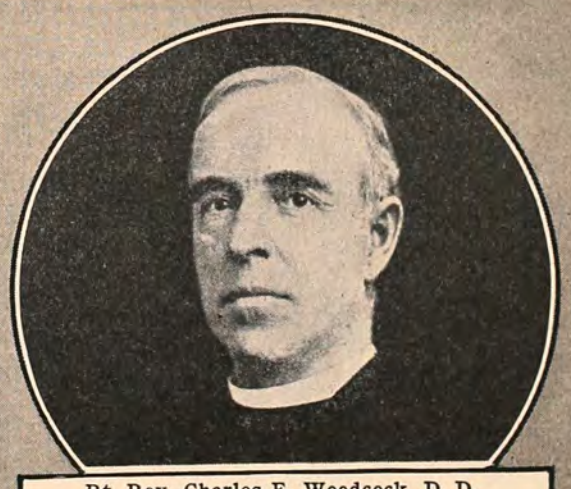
Rt. Rev. George W. Davenport, D. D.
Bishop of Easton
8. P. M. Thursday February 23, 1928

Rt. Rev. Frank W. Sterrett, D. D.
Bishop of Bethlehem
8 P. M. Thursday, March 1, 1928

Rt. Rev. Philip Cook, D. D.
Bishop of Delaware
8 P. M. Thursday, March 8, 1928

Rt. Rev. Granville G. Bennett, D. D.
Bishop of Duluth
8 P. M. Thursday, March 15, 1928

Rt. Rev. Charles Fiske, D. D.
Bishop of Central New York
8 P. M. Thursday, March 22, 1928



Rt. Rev. Charles E. Woodcock, D. D.
Bishop of Kentucky
8 P. M. Thursday, March 29, 1928

Under Direction of, and Arranged for by, the Clergy Committee on Continuation of the Bishops' Crusade in the Diocese, with the approval of the Bishop.

CHESTNUT HILL PARISH TO HOLD 10-DAY MISSION

In the continuation work of the Bishops' Crusade in the Diocese through the medium of special parochial efforts, a ten days' Preaching Mission will be held in the Church of St. Martin-in-the-Fields, St. Martin's, Chestnut Hill, beginning Sunday, March 4.

The Vestry by an unanimous vote requested the Rev. McVeigh Harrison, of the Holy Cross Order, to be the preacher, and he has accepted. He will preach at all the regular and special services during the ten-day period.

On all week days there will be Celebrations of the Holy Communion at 7 and 9.30 A. M. At 4.30 each afternoon, except Saturday, there will be a Young People's Mission; at 7.30 P. M. Intercessions and Questions and at 8 P. M. Mission Preaching. On Sundays, Celebration of Holy Communion at 8 A. M.; Young People's Mission, 9.45 A. M.; Holy Communion and Sermon, 11 A. M.; Intercessions and Questions, 7.30 P. M., and Mission Preaching, 8 P. M.

RETREAT FOR WOMEN

Another retreat for women, beginning Saturday afternoon and ending Monday morning, will be held the week-end of the Fourth Sunday in Lent, March 17-19, according to plans of the committee that managed the Westtown retreats. A dozen applications for the Sexagesima retreat had to be refused for lack of room, as the capacity of the Farmhouse was taxed to accommodate the twenty-two who were accepted. For more than half the number it was a first experience of the sort, and the Rev. George L. Richardson, D.D., of Burlington, Vt. led them helpfully in meditations on the last part of the Creed. Only six men took part in the men's retreat the preceding week, when the subject was "The Service of the Holy Communion and Character," led by the Rev. Thomas A. Conover, of Bernardsville, N. J. A number of individuals on whom the committee depended for a larger nucleus were kept away by various mischances; and the time, Friday night to Monday morning, is undoubtedly long enough to constitute a real test. Dr. John Mockridge returned from England recently, reporting forty-eight retreat houses there, used by all schools of thought in the Church of England.

The retreat for the week end of March 17 will be at the Church Training and Deaconess House, 708 Spruce street, Philadelphia, beginning with tea at 4 P. M., Saturday, the 17th. The Rev. Frank Gavin, D.D., of the General Theological Seminary, will be the Conductor. It is limited in attendance to twenty.

What Am I Doing About Lent?

The Church has set aside the season of Lent for my spiritual benefit, suggesting that I practice during this season "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

The Clergy have arranged special Lenten Services for the purpose of helping me make more of my life than I have ever done before.

They are giving time and energy to the preparation of sermons and addresses in the hope that I may catch a new vision of the Christian life.

They are conducting Noonday Services and Diocesan Preaching Services. They are preaching in other parish Churches.

Most important of all are the services they are conducting, the sermons they are preaching, and the work they are doing in their own Parish Churches.

They are holding up before themselves and me Christ's triumph over temptation, Christ's strong service to humanity, Christ's sacrifice for the world, and Christ's way of life.

Yes, the clergy are doing their part. They are working hard. They always do, but during Lent they are working harder than hard.

But everything that they are doing will fall to the ground, as far as I am concerned, unless I do my part. Therefore, I ask myself, "What am I doing about Lent?"

Have I made a schedule for myself? Am I practicing a measure of abstinence? Am I performing extraordinary acts and exercises of devotion? Am I giving my soul intensive cultivation?

Am I doing the right thing by my children? Is this a good time for me to substitute good habits for bad, better habits for good? Am I helping my rector with his Lenten program in any way? Will my presence at the early Communion Service help me and others, too? Am I one of those who can "only go to evening service" and seldom go to that?

What cause needs strengthening? What lonely soul needs cheering with a visit from me? Who needs my help? Who needs my friendship?

What am I doing about Lent?

CONFIRMATIONS FROM JAN. 1 TO FEB. 16, INCLUSIVE

Jan.		
1.	Holy Trinity Chapel	..
4.	Annunciation, Phila.	5
5.	St. Mary's Chapel	..
6.	St. Matthias, Phila.	11
8.	Mediator Chapel	36
8.	St. James, Hestonville	10
12.	St. Titus, Elmwood	..
13.	Holy Communion Chapel	21
15.	St. George, Richmond	15
15.	St. George, Venango	45*
Feb.		
5.	All Souls for Deaf	3
5.	Messiah, Port Richmond	6
5.	House of Prayer	10
5.	Good Shepherd, Germantown	19
5.	St. John Free	34*
5.	St. Barnabas, Kensington	..
7.	St. Gabriel	21
9.	Phila. Home for Indigents	10
10.	St. Nathanael	21
10.	St. Cyprian	..
12.	Trinity, Oxford	10
12.	Trinity, Crescentville	10
12.	Good Shepherd, Kensington	12
12.	All Saints, So. Phila.	49
12.	St. Thomas, Phila.	12
14.	St. Clement, Phila.	29
14.	St. Stephen, Wissahickon	..
15.	St. Michael Chapel	6
15.	Christ, Franklinville	..
16.	St. Michael and All Angels	2

* Two received.

At Good-cheer House on Friendship Street
The latchstring's hanging from the door;
A pathway's worn for many feet
Have traveled that same way before.
Though it be morn, or noon, or night,
Though outside it may rain or sleet,
You'll find the heart-fires burnig bright
At Good-cheer House on Friendship Street.

—*Joseph Morris.*

RELIGIOUS EDUCATION NOTES

The subject of Vacation Church Schools is arousing wide-spread interest in the Diocese. A demonstration school and Institute on Vacation work is being arranged for several days in May.

An important luncheon Conference on Religious Education will be held in the Central Y. M. C. A., on Monday, March 26, when Dr. Shailer Matthews, Dean of the Divinity School of the University of Chicago, will be the speaker.

Very diligent study is being undertaken by the Commission on Adult Education leading to the formation of definite far-reaching plans of great importance.

The following poem was recited at the funeral of the late Rev. Andrew H. Haughey, at the special request of his wife. Many of the clergy have asked for it since that time.

Its author is Rossiter W. Raymond, and it is to be found in a little volume entitled "Christus Consolator," published by Thomas W. Crowell & Co., New York.

William J. Cox.

February 18, 1928.

—

CHRIST THE COMFORTER

"Beside the dead I knelt for prayer,
And felt a Presence as I prayed.
Lo! it was Jesus standing there.
He smiled: 'Be not afraid!'"

"Lord, Thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead!"

"Asleep then, as Thyself didst say;
Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep!"

"Nay then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch,
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in Me."

TO HEAD CHILDREN'S PRESENTATION SERVICE IN TWO CHURCHES

Owing to greatly increased interest and the necessity of providing more adequate accommodations the Annual Service for the Presentation of the Lenten and Easter Missionary Offering of the Church Schools of the Diocese, it has been necessary to arrange for TWO separate services.

On Sunday, May 13, therefore, two distinct services will be held:

At St. Simeon's Church, Lehigh Avenue and Ninth Street, the Rev. Franklin J. Clark will be the speaker.

At Holy Trinity Church, Nineteenth and Walnut Streets, the Rev. J. Brett Langstaff, rector of St. Andrew's Church, Walden, New York, will be the speaker.

Church Schools NORTH of Columbia Avenue in the Convocation of North Philadelphia and Germantown, are asked to assemble in St. Simeon's Church.

Church Schools SOUTH of Columbia Avenue and from the Convocations of South Philadelphia, West Philadelphia, Chester and Norristown will find Holy Trinity Church most convenient.

CONFERENCE ON SOCIAL WORK

The Sixth All-Philadelphia Conference on Social Work will hold its meetings on March 8 and 9, in the Benjamin Franklin Hotel. Mrs. I. Albert Liveright will preside at the dinner meeting on Thursday, March 8. Mr. Lewis Meriam, Director of the Survey of Indian Affairs, Institute for Government Research, Washington, D. C., will give an address on "Understanding Each Other." He will be followed by Dr. Jessie Taft, Director of the Child Study Department, Children's Aid Society, who will speak on the "Spirit of Social Work."

Mr. Edward C. Lindeman, of the New York School of Social Work, will speak at the luncheon on Friday, March 9, on "Social Responsibility a Community Concern."

The Conference is all-inclusive in its membership as its name implies, counting among its members Catholic, Jewish, Protestant, non-sectarian organizations; city departments, men's and women's clubs, industries, as well as many individuals interested in the social betterment of our city.

A LETTER FROM ALASKA FROM ONE OF "OUR OWN"

The Rev. Mervin L. Wanner is one of the younger priests from this Diocese who after his ordination went to Alaska. Mr. Wanner entered the ministry from the Chapel of the Mediator in West Philadelphia. Under date of November 18 he writes from St. Matthew's, Fairbanks, Alaska:

"It was 52 degrees below zero yesterday, slightly warmer today, but still about 44 below. We had to call off the service last night on account of the cold. They tell me people will not come out at night when it gets over 40 below. . . . The Sunday School is the encouraging thing. It is growing, and most of the fifty-eight scholars on the roll are attending very regularly, except on days like yesterday, and one can't expect little folks to come out in weather like this."

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

The House of the Holy Child is looking for a folding wooden Altar. Perhaps some Parish may have one stored away and will be willing to put it to use at the House of the Holy Child. If any one knows where one may be had send word to Miss Edith W. Dallas, House of the Holy Child, Spring House P. O., Montgomery County, Pa.

One of our colored Missions in the Diocese would appreciate the gift of about a dozen music hymnals suitable for choir. Also about 50 prayer books. If any Parish can help out with a few of each send them to Diocesan Exchange, 202 South Nineteenth Street, marked for "Colored Mission."

One of our small country Parishes is in need of about 75 or 100 hassocks or kneeling pads. If any Parish has any which have been in use and are no longer needed please notify the Rev. Richard Kemp, St. Mark's, Honeybrook, Pa.

The Exchange Bureau has been asked to inquire if any Parish has a pulpit it would be willing to give to one of our Missions of the Diocese.

God's silences are as instructive as His speech.

The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

Editor-in-Chief.....The Rev. George Copeland
Managing Editor.....Mr. Samuel H. Warnock
Business Manager.....Mr. Charles H. Clarke

Editorial Office—Church House of the Diocese of Pennsylvania, 202 S. 19th Street, Philadelphia
Business Office—1016 Arch Street, Philadelphia

Address all editorial correspondence to the Church House, 202 S. 19th Street
Address all subscription and business correspondence to "The Church News," 1016 Arch Street

TERMS: Single Numbers.....15 cents
Annual Subscriptions (by mail).....$1.00
25 or more copies to one address.....Each, 50c. a year
Advertising rates on application to the Business Manager

Press of THE JOHN C. WINSTON CO., Philadelphia

A GOOD LENTEN BOOK

One good way to "keep Lent" is to read some serious book. First comes the Bible; part of that should be read every day. After that, surely nothing could be more helpful than a life of Christ. There has been published recently one such, which we heartily recommend for Lenten reading, *"The Christ We Know,"* by Bishop Fiske, one of our popular Lenten preachers. Read this delightful little book during Lent and "follow the blessed steps of His most holy life."

CHURCH LIGHTING

Ever since that fateful day when our first great benefactor, Prometheus, stole fire from the Gods in Heaven and brought it down to shivering men on earth, mankind has used the stolen element to worship his Gods. Light, whether from torches, or candles, or lamps, from time immemorial has been used by priests in all sorts of religious services, not so much for illumination as for producing certain emotional effects upon the worshippers. Being practical men they were concerned not at all with the explanation; they only knew it was a fact that worshippers were influenced by the dimness or the brightness of the lights in the temple. Now, in these latter and less religious days, psychologists are offering a psychical explanation, and scientists, who have observed its value in religion, are proposing to make emotional use of lighting in education, and even in manufacturing. The savants of the Franklin Institute, who have recently made an exhaustive study of the effects of colored paints upon the conduct and mental activity of the pupils in schoolrooms, tell us that one color on the walls made the children restless, another made them subdued, still another made them work briskly for awhile, then stop, while a fourth made them plod along industriously for a long time.

With such discoveries in mind, those charged with the conduct of religious services should be giving a great deal of thought both to the color of paint on the interior walls of churches and to the illumination of the building during the services. Everyone has heard of Dr. Guthrie's experiments in New York, at St. Mark's in the Bowery. That venture was unfortunately the victim of unwise publicity, and claims were made for it that were obviously tinctured with at least a few drops of exaggeration, on the theory of P. T. Barnum that people like to have it served to them so. But in spite of these defects it was a useful pioneer work.

More interesting have been two recent experiments in this locality; one at the Swedenborgian Cathedral, at Bryn Athyn, and the other at the Chapel of the Mediator, in West Philadelphia. Everyone who has attended the services at Bryn Athyn has felt the emotional effect of the marvelous purple lights in the Church. It may remind some of the theatre, where so much effort is now being concentrated on lighting effects. But what if it does? Much of the spectacular in modern worship has no doubt been due to the influence of theatrical and military pageants. Perhaps the next great development in Christian worship will be in the more general use of lights to produce emotional effects, rather than for strictly utilitarian illumination.

CHRIST ON THE SCREEN

Among those who go to see the so-called religious moving-pictures there seems to be marked difference of opinion as to the wisdom of presenting sacred scenes upon the stage. Many are deeply impressed by their realism and speak in most enthusiastic terms of their spiritual value. "That was as good as a sermon" is a typical comment that one hears as the throng pours out of the theatre.

Others, however, question their wisdom, and especially the portrayal of our Lord upon the screen. They say that so many stories are told of the vacillation of the Hollywood "stars" in their moral orbits that it is extremely doubtful whether that nebulous realm called Filmdom is the atmosphere, or our movie actors are the persons to produce a picture that will be looked at with reverence by our children and the vast multitude of other immature and undiscriminating people in America. Ordinarily Art must not be limited by demanding any moral qualifications of its models. But these pictures are something more than art; to many who see them they are, to use their own words, "as good as going to Church": they are a religious exercise. And in religious services the morality as well as the artistic ability of the performers must be taken into account. One of the things which shocked the early Christians was the indifference of their pagan neighbors to the moral character of the models of their gods. A well-known Greek courtesan named Phryne, who had made so much money in her unholy business that she offered to rebuild the walls of

the city of Thebes when they were destroyed by Alexander, served Praxiteles as the model for his famous statue of Venus. So the Christians charged the Greeks and Romans with lifting up their hands to a public prostitute when they prayed in their temples.

Another class of objectors to religious movies are those who are unsatisfied and disappointed with any individual, human portrayal of such a universal and divine character as Christ. They say, that as each man feels his own particular need, so he pictures in his mind how Christ should look. There is a Christ of the dusty Indian Road and a Christ of the motor-choked American street; an efficient, business-like twentieth-century Christ of Bruce Barton and a *Jesu dulcis memoria* of St. Bernard; there is our Christ and our neighbor's Christ. Yet all are one and the same Lord, the Universal Christ. Therefore no representation of such a universal concept as Christ can help but be disappointing to most people—as most artistic representations of general ideas are. Their chief objection to the portrayal of Christ upon the screen is that it is a failure artistically, and emotionally shocking. In Christ "there is neither Greek nor Jew, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

Still another group among those who see religious movies in secular theatres object because there is so much apparent hypocrisy about the whole business. It nauseates them to be told in flaming letters a foot high by producers who are making a million on the film, that this picture "is as good as a sermon," or that "it is the most uplifting and inspiring spectacle that has ever been presented." For some unknown reason these strange people prefer to get their religion in church, and, like Wordsworth, they don't want to be always instructed, or inspired, or made better; they want a rest from uplifting and inspiration when they go to the movies. The unregenerates thank God and take courage because Douglas Fairbanks is still going strong and Charlie Chaplin's domestic difficulties are over for awhile; for they know that, whatever Charlie's wives may say about him, he has not added to his sins the pretense that he is "as good as a sermon," and he never tries to "inspire" or "uplift" anyone, but only make them laugh and be happy. But maybe that's an "uplift" too.

Benjamin Franklin's Religion

By the Rev. Louis C. Washburn, D.D.

[Following is the address delivered by the Rector of Old Christ Church on the occasion of the commemoration of the two hundred and twenty-second anniversary of Franklin's birthday, January 17, by the Poor Richard Club, when a religious service was held in connection with the anniversary. Benjamin Franklin worshipped in Old Christ Church, and his body rests in the Old Christ Church burial ground, at Fifth and Arch Streets.—Ed.]

This Patriots' Sanctuary opens wide its doors on this natal anniversary of one of its virile sons, and extends a particularly cordial welcome to the Poor Richard Club and your guests who would in this clarifying atmosphere envisage more adequately the true Benjamin Franklin.

Fascinating as is the story of his struggle to make a living and of the surpassing accomplishments of his brilliant intellect, and of the development of his extraordinary influence in national and international affairs, these, after all, are but secondary to the more intimate record of the growth of his soul. More vital than talents or achievements is the fashioning of character. And of all the factors that shape personality, one's religion (adequately defined) is quite the most dynamic and formative.

Here and now restraining the homiletic impulse, you will find satisfaction in having me simply remind you of a few more or less familiar and illuminating questions from Franklin himself.

But first his own unabashed confessions compel an unevasive assessment of the honesty of his religious declarations. One of our local papers as recently as Saturday last carries a book review, with the headline "Benjamin Franklin in his mellowest vein." Its opening sentence is "Once upon a time there was an old hypocrite named Benjamin Franklin, who wrote moral precepts into an autobiography and did everything which he told others not to do." Further on, the reviewer, who likely may be present with us, adds "it is needless to say anything of Franklin, the old reprobate of recent discovery—although the wisest could have told you so all the time."

To which we would rejoin: Franklin himself once sagely observed about another when under attack, "If he was so bad with religion, what would he have been without it." Or as a popular jingle runs, "There is so much good in the worst of us, and so much bad in the best of us that it ill-becomes any of us to throw stones at the rest of us."

To be sure, a reckless youth who sows his wild oats and openly discusses the process with shocking frankness, clouding his better self with irrepressible vulgarity, inflicts raw and ugly scars on his manhood; but shall we let the ubiquitous cynics, be they biographers, or reviewers, or post-prandial merry-makers, get away with a snicker or a sneer at the candid self disclosures of a friend enmeshed in the tragic contest between the dual giants in our common human nature? There is a present and pressing need amongst us for sturdily upholding ethical standards and for insisting that genius is never exempt from the universal moral obligations. And there is equal need for a clearer understanding of the religion of the patient Father of prodigal sons. May it not be that he who as a lad fled from the vindictiveness of an intolerant Puritanism, found not only an economic second-chance in the City of Brotherly Love, but as well a congenial atmosphere in the historic Church whose characteristic note has ever been that we are miserable sinners; and whose intellectual roominess encouraged him to seek here the emancipation of his higher self.

With a juster estimate of the sincerity of his religious expressions, then, we recall one and another of his notable utterances.

From his callow pamphlet on "Liberty and Necessity," written in his teens, he moved forward to that riper document entitled "Articles of Belief and Acts of Religion," and to the composing of that extraordinary manual on self discipline, "The Art of Virtue."

While still a youth he composed also that epitaph so full of profound implications, printed on your programs. The frequently expressed desire to have this

epitaph graven on an imposing monument at his grave has been restrained in obedience to the codicil of his will, dated so much later, in 1789, as follows: "I wish to be buried by the side of my wife, if it may be, and that a marble stone be made by Chambers six feet long and four feet wide. Plain, with only a small molding around the upper edge, and this inscription:

BENJAMIN
and FRANKLIN
DEBORAH
1790"

Clearly, his last resting place must remain as it is, and where it is, for all time.

At another period in his maturing religious life, while in England, he joined with his friend, Sir Francis Dashwood (it was he who gave to Philadelphia the statue in front of the Pennsylvania Hospital), in revising the Book of Common Prayer. How he would laugh at the present House of Commons for their meddlesome obstruction of the proposed plan of revision. Franklin rewrote the Catechism and the Psalms and penned the Preface. This Preface starts off as follows: "The Editor of the following Abridgement of the Liturgy of the Church of England thinks it but decent and respectful to all, and (more particularly to the reverend body of Clergy who adorn the Protestant religion by their good works, preaching and example) that he should humbly offer some reasons for such an undertaking. He addresses himself to the serious and discerning. He professes himself to be a Protestant of the Church of England, and holds in the highest veneration the Doctrines of Jesus Christ. He is a sincere lover of social worship, deeply sensible of its usefulness to society; and he aims at doing some service to religion by proposing such abbreviations and omissions in the forms of our Liturgy (retaining everything he thinks essential) as might, if adopted, procure a more general attendance."

Again he composed and used a Litany for himself containing such exalted sentences as these: "That I may be preserved from Atheism and Infidelity, impiety and profaneness, and in my address to Thee, carefully avoid irreverance and ostentation, formality and odious hypocrisy—Help me Oh Father!" "That I may to those above me be dutiful, humble and submissive, avoiding pride, disrespect and contumacy. Help me Oh Father!" "That I may to those below me be gracious, condescending and forgiving, using clemency, protecting innocent distress, avoiding cruelty, harshness and oppression, insolence and unreasonable severity. Help me Oh Father!"

His frequent letters from abroad to his daughter and his wife reiterate his desire that they should continue regular attendants at public worship. "You spent your Sunday very well, but I think you should go oftener to Church," so he writes to Sarah Bache.

His pew in Christ Church was No. 70. It was in this Patriots' Sanctuary that his daughter and his son, Francis, were baptized, and here his wife and himself were buried. He was one of its mainstays materially, being one of the committee who raised funds with which to build the monumental tower and install therein the peal of eight bells in 1754.

Particularly memorable is the speech he made at the Federal Convention of 1787; urging that prayers, imploring the guidance of heaven on the deliberations of the Convention, should be offered every morning before the Convention proceeded to business. "After four or five weeks of continual reasonings with each other we are groping in the dark to find political truth, and are scarce able to distinguish it when presented to us. How has it happened, Sir, that we have not hitherto, once, thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection. Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a Superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need His assistance? I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And I also believe that without His concurring aid, we shall succeed in this political building no better than the builders of Babel. And what is worse, mankind may hereafter from this unfortunate instance despair of establishing government by wisdom; and leave it to chance, war and conquest."

Let those who will then disparage these indisputable facts and transitional records in the character and life of the versatile philosopher; yet those who would honor themselves by taking him as their patron and hero are surely well advised when they make pilgrimage to this shrine on his Anniversary Day, in certifying to themselves and to the world at large that the true estimate of the man must take into account his better self. Religion is not theology, nor the repetition of sectarian shibboleths. Ascertained truth is not a chain to fetter thinking, but an assured basis from which to adventure toward ever expanding horizons. Moreover, discipleship is not a Pharisaic profession of faultlessness. Some such conceptions are clearly interwoven in Franklin's thoughts and his spiritual struggle against fiery temptations found its culminating expression when he lay dying—he chose to have a picture of Christ on the Cross where he could gaze upon it.

One more quotation completes his *Apologia pro suae vitae*. A month before his death he wrote: "Here is my Creed: I believe in One God, Creator of the Universe. That he governs it by His providence. That he should be worshipped. That the most acceptable service we render to Him is doing good to His other children. That the Soul of man is immortal, and will be tried with justice in another life respecting its conduct in this. As to Jesus of Nazareth, I think the system of morals and His religion, as He left them to us the best the world ever saw or is likely to see. Having experienced the goodness of the Supreme Being in conducting me prosperously in a long life I have no doubt of its continuance in the next, though without the smallest conceit of meriting such goodness."

Enough! The evidence is before you! What think ye? Did he mean what he said? Remember Washington's tribute to him: "Venerated for benevolence. Admired for talents. Esteemed for patriotism. Beloved for philanthropy."

What brought such men to this place? To parade their perfection; to patronize God; or because of desperate and conscious need; their tested conviction that here was (and is, and ever shall be) a spiritual power house whence issues recovery, vision, tonic, redirection, life.

And in these modern days when defaming critics and flippant jesters would not only debunk our heroes, but aggressively assail the citadels of righteousness and faith, it surely is timely and well that such a company as this—masters of the mighty press and moulders of public opinion—should stop, look and listen, and go forth to carry on the faith of our fathers and safeguard and uphold American traditions, ideals and institutions.

* * *

America stands in the courts of God,
Her feet are the feet of those who plod
Up to high Calvaries; and her eyes—
Blue as these Pennsylvania skies—
Challenge our faith. Have we not sold
Her for a talent or two of gold?

Men of the high faith,
Who are of my faith,
Back to the dream of Jefferson,
Back to the pledge of Washington!

(Continued on Page 208)

St. Bartholomew's, Wissinoming, Completes Plans for Development

The many friends of St. Bartholomew's, Comly and Dittman Streets, Wissinoming, will rejoice to know that plans have been completed for a new Parish House to meet the needs of its congregation and Sunday School, and to provide for other vital needs which confront the Church's work in Wissinoming due to the rapid development of that section of the city.

It is expected that actual work on the erection of the new Parish House will begin early in April. In preparing the plans the architects, Watson, Thompson and Edkins, also included plans for a new church. As the first step in the realization of the completed unit the Parish House will be completed. The cut which appears with this article shows the architects' drawing of the completed Parish House and the Church. Since the drawing was made there have been some slight changes in the plans, but in general the drawing shows what the buildings will look like when they are finally completed. The architects' plans have been approved by the Commission on Church Buildings of the Diocese and by the Bishop.

Through the generosity of a parishioner of St. Bartholomew's additional ground has been given to the present ground occupied by the church, so that there will be available for the completed units about 100 feet on Comly Street and 112 feet on Dittman Street. Under the leadership of the Rev. John R. McGrory, the congregation is loyally responding to every effort to equip St. Bartholomew's for the work with which it is now confronted, as the whole field to which it must minister is being built up and is receiving a steadily increasing population.

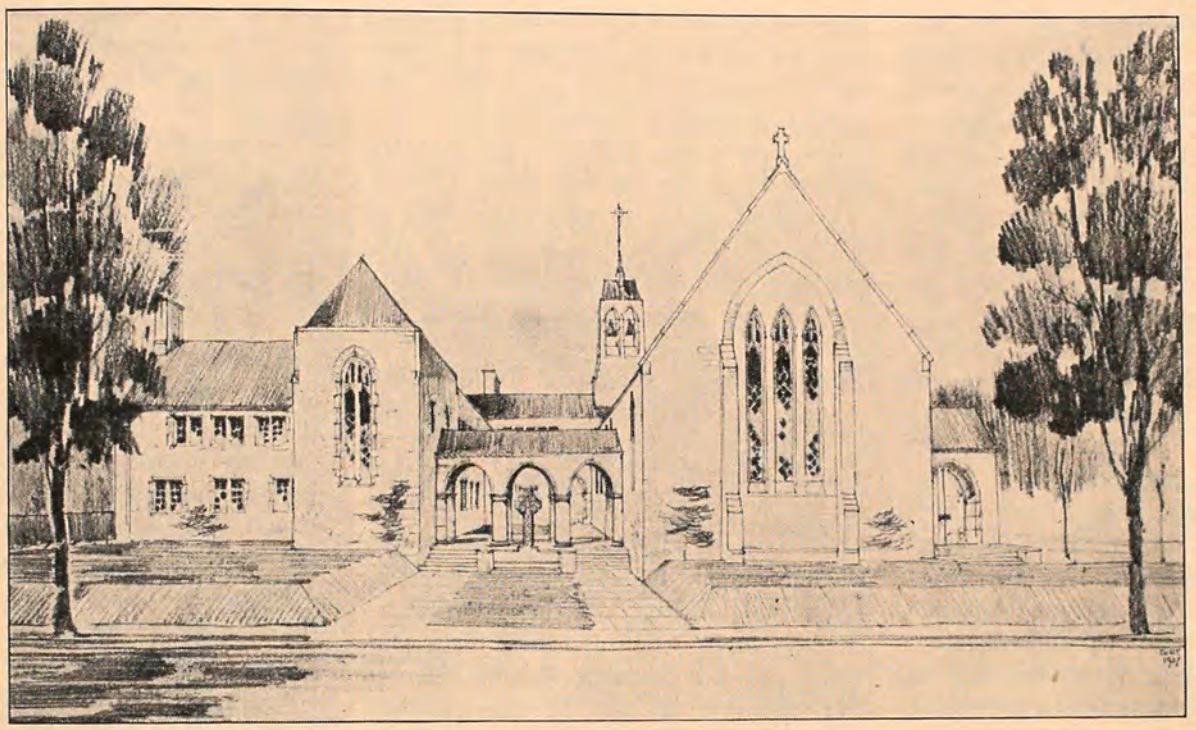
Towards the new Parish House there is a fund of $6500, representing the accumulated earnings of the Parish Building Fund which the congregation has raised. In addition, pledges are in hand from members of the congregation for upwards of $2000. The Woman's Aid of the Convocation of Germantown has contributed $450. The Parish House, which will be readily identified as the building to the left in the cut, will comprise two floors. The first floor will contain class rooms, kitchen and an assembly room. There will be guild rooms also. The sacristy and choir room for the new church will be built as a wing to the Parish House. The second ffoor will include the rector's office, several class rooms, an auditorium and stage with a balcony facing the stage.

The beginnings of St. Bartholomew's, Wissinoming, dates back more than a quarter of a century. It was the outgrowth of the interest and efforts of some Church people living in that section remote from any church, especially for children, to gather the little ones together in a Sunday School. For this work a private dwelling was used. Afterwards services were held in connection with the Sunday School and in a hall over the local fire house.

Early in its history St. Bartholomew's was placed by the late Bishop Whitaker under the parochial care of St. Mark's, Frankford, and its rector, the late Rev. J. B. Harding. Meanwhile, in December, 1894, the site at Comly and Dittman Streets was obtained and a small frame church building was erected. This frame structure with some small additions, which members of the congregation themselves built, and the acquirement of a little two-story dwelling, represent virtually the only equipment which St. Bartholomew's possesses.

During its early years and up to about fifteen years ago St. Bartholomew's was served by Lay Readers, except during a part of that period when St. Mark's possessed a curate partly maintained by an appropriation from Convocation for the benefit of Wissinoming. In June, 1913, it was established as a Diocesan Mission and given a resident priest. In 1922 the Mission was admitted into Union with the Convention as a Parish.

In common with other great sections of Northeast Philadelphia, Wissinoming for many years included extensive undeveloped territory. The whole Northeast during the past few years has, and still is, undergoing tremendous changes by reason of improved transportation facilities and the operation of many municipal improvements. The open ground in Wissinoming is being covered by homes. The rector of St. Bartholomew's is deeply impressed with the opportunities the Church has in that field and with its responsibilities to the increasing population, and he has rallied the congregation around him in a determination to equip the Church's work there so it may be able to better meet those opportunities and responsibilities. The present communicant membership of St. Bartholomew's is about 225. Its Sunday School has an average attendance of about 135. Its present equipment, the rector reports, is totally inadequate to properly meet the requirements of its own membership, let alone serve the needs of its ministry in the community.



The gift without the giver is bare.

Holy Apostles Commemorates Sixtieth Anniversary

On Sunday night, January 29, in a notable service held in the "Mother Church," at Twenty-first and Christian Streets, the Parish of the Church of the Holy Apostles commemorated the Sixtieth Anniversary of its foundation as a Parish.

Weather conditions—it was the day when more than twelve inches of snowfall held the city and a great section of the country in leash—failed to prevent the service from witnessing an outstanding expression of the love and loyalty of the parishioners of the old "Mother Church." There was scarcely a vacant seat in the Church. The entire Clergy staff of the Parish and the combined choirs of the three vigorous and upstanding Chapels—Holy Communion, St. Simon the Cyrenian, and Mediator—together with hundreds of the congregations of the "Mother Church" and the Chapels, participated in the services.

The Rt. Rev. Nathaniel S. Thomas, former Bishop of Wyoming, who was Rector of Holy Apostles when he was called to the Episcopate, was the preacher at the night service. Commemoration of the anniversary began with the morning service, when the present Rector, the Rev. George H. Toop, preached an historical sermon in which he reviewed the growth and development of the Parish from the day in January, 1868—it started with a Sunday School of thirty-seven, meeting in the Chapel of Tabor Presbyterian Church, Eighteenth and Christian Streets—until it reached its present front rank position among the greatest parishes of the whole Church in its parochial work and its service to the missionary work of the General Church.

Reports read at the night service for the year 1927 showed the Parish is still going forward. The Rev. Frank W. Bonynge, Vicar of the Holy Communion Chapel; the Rev. John R. Logan, Vicar of the Chapel of St. Simon the Cyrenian and the Rev. Granville Taylor, Vicar of the Mediator Chapel, read the reports of their respective charges, and the Rev. Thomas Parker, assistant to Dr. Toop, read the report for the "Mother Church."

In connection with the anniversary services there was general distribution of hundreds of copies of an attractively illustrated pictorial history, presenting in half-tone etchings, various periods in the development and growth of the "Mother Church." The first inside page showed the first Church of the Holy Apostles, a small one-story frame building. The first services were held in that building in October, 1868. Prior to that period, on January 7, 1868, the Parish was organized, when George C. Thomas, the man who was to be the greatest power in the upbuilding of Holy Apostles, and who became one of the greatest missionary laymen of the whole Church, was elected to the Vestry. On January 26, 1868, the work was started in the little Chapel of the Presbyterian Church, with George C. Thomas as Superintendent of the Sunday School of thirty-seven, and which office he held continuously until his death. That night of January 26, 1868, Bishop Brooks, then Rector of Holy Trinity Church, preached at the first services "to a large congregation." Meanwhile the site at Twenty-first and Christian Streets was purchased and the work of erecting the frame building, given by Mr. John Rice, was carried through to a conclusion.

On succeeding pages of the pictorial history is shown the first stone Church, the corner stone of which was laid on March 28, 1870, and in which the first services were held December 11, 1870; the Sunday School building which was first used on February 16, 1873; the Phillips Brooks' Memorial Guild House a gift of Mr. and Mrs. George C. Thomas presented to the Parish in March, 1893; the Tower which was added to the Church building in 1901-1902, built by the parishioners and other friends of Mr. Thomas as an "affectionate tribute" to him, and the new Sunday School and Administration Building, known as the Richard Newton Memorial, the gift of Mr. Thomas in 1902.

There is an "afterword" by the Rector, which says in part:

"The sequence of the growth of the buildings of the Church of the Holy Apostles is interesting. In the first place it was a growth, a development answering expanding needs, not an institution built all at once. It grew with the growing life of its people, and so became more intimately a part of them than otherwise it would be.

"There is no room, nor need perhaps, in a leaflet like this to picture the other developments of the constantly expanding life of the Parish as evidenced in its three Chapels and various other parcels of real estate, such as Cooper Hall and houses for the Clergy and other workers of the Parish, held from time to time by the corporation. Nor is there need here and now to speak of the endowments and the great number of communicant members of the Parish.

"But there may be need and usefulness in stressing the fact that after all the real history of a Parish lies not in its physical fabric nor in its material strength, but in its inner being, and that means the life of its members. And no Parish life can rise higher than the average life of its members. There have been great souls at work here—Phillips Brooks, George C. Thomas, Charles D. Cooper, to mention only a few of the many who have contributed much to make the Church of the Holy Apostles known and revered where the Church is known. . . .

"The next sixty years of the life of the Parish may witness momentous and changing influences at work, but never again can there be exercised quite the potency and charm the Parish life knew when it and its members both were young and growing in the knowledge and love of God. But the old Parish (really beginning, just beginning to be old at sixty years) will go on to the years to come and to the experience the years may bring, with resolution and courage because of the very character of its history, and keeping always something of its youth, because it is young at heart."

ELECTED AS PRESIDENT OF BENEVOLENT SOCIETY

Clinton Rogers Woodruff, Vice-Chairman of the Diocesan Department of Christian Social Service, has been elected President of the Union Benevolent Association, Philadelphia's oldest charitable association, in succession to the late Francis A. Lewis.

Founded in 1830 as an "Institution for the Encouragement of Industry, the Suppression of Pauperism and the Relief of Suffering Among the Worthy Poor," the Association has had a long line of distinguished presidents, among them Charles Stewart Wurts, Phillip Garrett, Samuel H. Perkins, Hon. William A. Porter, the father of W. W. Porter; Thomas Latimer, John B. Gest, one-time President of the Fidelity Trust Co.; John H. Atwood, G. Colesberry Purves, late President of the Philadelphia Saving Fund, and Francis A. Lewis, who was President of the Real Estate Title Insurance and Trust Co. until its merger with the Land Title & Trust Co., and who was also a Vestryman of St. Peter's Church, Third and Pine Streets, and of St. James the Less, Falls of Schuylkill.

The present Board of Managers is composed of: W. Lawrence Saunders, Francis A. Lewis, Clinton Rogers Woodruff, William Linton Landreth, J. Bertram Lippincott, William G. Littleton, William P. Gest, Henry N. Paul, Robert K. Wurts, Howard W. Lewis, Rowland Evans, G. Lewis Mayer. Henry N. Paul and William P. Gest are the Vice-Presidents, and Clarence S. Slatcher is the Secretary and Superintendent.

Our chief want in life is somebody who shall make us do what we can. This is the service of a friend.—*Ralph W. Emerson.*

Historic Old St. Paul's, Chester, Commemorates 225th Anniversary

Following is the account of the notable anniversary written by its beloved rector, the Rev. Francis M. Taitt, who has served for more than thirty-four years as rector of that great Parish. In the January issue of "The Church News" appeared an article dealing with the history of Old St. Paul's.—Ed.

The long heralded event has come and is now a part of the past history of the Parish. It has been a delight; we hope it has also brought a blessing.

A more beautiful day than January 22 we have not seen, calm, cool and clear. At the 8 A. M. Celebration the memorial lamps were dedicated and the parishioners past and present remembered in the devotions. Two of the lamps are given by the congregation in memory of Jacob S. Platt, and the third, given by Mrs. Grace Butterworth, in memory of her husband.

At 10.30 A. M., immediately after the chimes had ceased, the congregation was called to service by a trio of trumpets directly in front of the church. Mr. Harvey Walters, Mr. Watmuff and Dr. Egbert very kindly and with great beauty rendered "O Come All Ye Faithful" and "From All Who Dwell Below the Skies, Let the Creator's Praise Arise." The choir then entered the church, singing "O Come, Loud Anthems, Let Us Sing." After reaching the chancel, the rector announced that the Jew approached his temple repeating a psalm and that we would begin our celebration with the hymn commemorating this:

"O 'twas a joyful sound to hear
The tribes devoutly say,
Up! Israel to thy Temple haste,
And keep thy festal day."

After morning prayer the congregation sang, "In Loud Exalted Strains," to a tune written for us for our 200th anniversary by the late Lewis H. Redner. This tune has never been sung outside St. Paul's Church.

The rector then gave a short historical address and at its conclusion invited all to join in the hymn:

"O God, our help in ages past,
Our hope for years to come."

The Honorable Roland S. Morris, our former Ambassador to Japan, then made a most manly and eloquent address, weaving in the history of the Parish and pleading for broader vision and greater charity in looking out upon the conditions as they exist in the world today. The whole congregation was captivated by the earnestness and sincerity of the appeal and the beautiful and charitable way in which it was made.

The offering was then taken up and amounted to something over $6400, which, with additions later from those unable to be present, amounts to something over $7300. The rector asked for $7000 and it was exceedingly gratifying that this amount was exceeded. The offertory by the choir was wonderfully well rendered.

In the evening we were honored by having with us the Rev. Rockland Tyng Homans, a grandson of the Rev. Stephen Tyng, one of the great landmarks of his generation. Dr. Homans is rector of Grace Church, Jamaica, New York, also a Colonial Parish. Dr. Homans gave us an extremely interesting and thoughtful sermon, also pleading for vision and charity in dealing with mankind and world-wide conditions. Mr. Morris and Dr. Homans made the day one of delight and long to be remembered.

Tuesday was the actual 200th anniversary. The first sermon was preached on the eve of the festival of the Conversion of St. Paul, and from that incident gave the Church its name.

At 9.30 we had a Celebration of the Holy Communion, with a goodly number present.

At 6 P. M. there was a small informal dinner in the Parish building. Col. James A. G. Campbell was toastmaster. There were about sixty present, comprising the rectors of Colonial Parishes, the officials of the Diocese, the clergy of the Convocation, representatives from the other religious bodies in Chester and the Vestry.

Letters of regret were read from Congressman Butler, Judge Schaffer, Bishop Cook, of Delaware; Father Timmins, for nearly fifty years rector of St. Michael's Church. A resolution of congratulation was also read from Trinity Church, Collingdale.

Short addresses were made by Dean Cox, Rabbi Eisenberg, of Ohev Shalom Synagogue, and President Evans, of Crozer Theological Seminary.

Service was held in the church at 7.45. After shortened evening prayer, the accounting warden, General William G. Price, Jr., on behalf of the congregation, presented a certificate of deposit for $100,000, which he asked to be offered as our thank offering on this occasion. After an appropriate prayer, the choir sang "Praise Ye the Father." Addresses were made by Mayor Turner, representing the city; the Rev. E. S. Fry, President of the Ministerial Association; representing the religious bodies of Chester; the Rev. Frederick M. Kirkus, D.D., rector of Trinity Church, Delaware, a Colonial Parish, and bringing the congratulations of the Diocese of Delaware; the Rev. Louis Cope Washburn, D.D., of Christ Church, Philadelphia, "the mother of us all," and the Parish in which the rector was reared; the Rev. Edward M. Jeffreys, of St. Peter's, Philadelphia, a daughter of Christ Church born in Colonial days. It was in this church that the rector spent the first four years of his ministry.

The entire congregation was deeply interested in all the addresses. The only thing that misbehaved was the electric light, but as this was Epiphany Season or "the feast of lights," we overlooked it. One of the clergymen remarked that he thought the rector had so arranged it. Many very kind and undeserved compliments were given to the rector, and when something particularly overwhelming and embarrassing was said, he indicated that the rector just pressed a button, when all lights were extinguished so that no one could see his blushes.

After the service a reception was given in the Parish building, attended by several hundred people.

Sunday

As our 200th anniversary approached and we expected to consecrate our Church, we wondered how we would accommodate the people. The Lord solved the problem by sending a blizzard. The rector can well remember Bishop Whitaker attired as for a trip to the North Pole and Bishop Mackay Smith with great gum boots.

On our 225th anniversary we had the same experience. The music was beautiful and the sermon by Bishop Nathaniel Seymour Thomas was a rare treat, but the congregation was stormstayed. The sermon was of an historical character and full of richest teaching. We shall not soon forget it.

In the evening we had as our preacher our old friend, Llewellyn N. Caley, D.D. Beside the rector, Dr. Caley is the only one who took part in the 200th anniversary who is alive today. Dr. Caley is very much alive. His sermon on the text, "Wist ye not that I must be about my father's business," was full of life and meaning. His stories were very interesting to the young and full of teaching for the older. Everyone felt that it was a noble ending of a great celebration. An interesting incident was the large number of Boy Scouts present. Our troop turned out in a body and we had a number of the officials of the central body, including our old friend David Montgomery.

The Young People's Fellowship

Edited by the REV. B. JANNEY RUDDEROW

Where Bound?

"Whither goest thou?" is directed by the Master to the youth of today.

On my desk, as I write, is the fossil of a snail shell, perhaps literally "as old as the hills." It is interesting, as fossils and origins are always interesting, because they forecast destinies. But it will never be anything more than a snail shell. Youth may be so engrossed in the changing world today that it gives no attention to the destinies that future generations may claim for it.

"Where I am going interests me far more than whence I came," cries the young man. And here he joined hands with Jesus, who counted the past as so much water gone by the mill and looked to the powers of progress—potentialities—as the indicators of life.

It is high time that we locate our position on the map of life. Are we going backward, losing ground, deteriorating, retrograding, dying? Are we crystallized, standing still, fossillized as the snail? Or is there positive gain of power to hew our own destinies, to make better and larger choices, to broaden our fields of individual and group activity?

By what qualities are study, fellowship, service and worship, through which our Fellowships express themselves, characterized? Where are they leading us? What's it all about? Are we "getting anywhere"? Fellowship must deepen our sense of the sacredness of the individual; study must open to us new fields of opportunity and show us the relation of all life to God; service must set us at grips with life's problems; worship must give us a ready and familiar approach to Jesus. These are some of the "weightier matters of the law" which we cannot omit today.

During the centuries when men thought mostly of the negative virtue of Christianity, Lent brought to mind Abstinence. But today, when we think of Christianity in terms of positive virtue, Lent has come to be a time when we seek ways of putting on the whole armor of God. Serious thinking of the meaning of Fellowship life will enlarge our vision of the opportunities and possibilities of each member for a better Christian life. The value of each Fellowship is measured by the strength which it contributes to the life of each and every one of its members, and that of the individual member is to be sought in his, or her, willingness to share in such responsibility.

Youth knows that Lent is a vital factor in the serious business of living. It knows that it is a milestone in its courageous voyage of discovery of the hidden things of God. It will have it resplendent with Truth. For youth is sowing acts which reap habits, habits which reap characters, characters which reap destinies. Indeed, youth could do no better than to live that may reverently say, "O God, we are thinking Thy thoughts after Thee."

An Appreciation

The editors wish to express to Rev. Chas. E. Tuke herewith their appreciation of his writing the editorial for these columns last month. We feel that we imposed upon the time of a very busy man, with great judgment as to the power of the editorial which his pen would produce.

Thank you, Dr. Tuke, please do it again.

—

"The Fool"

The proceeds in money realized from the play were very small indeed. Better luck next time. But the power generated in the lives of those who took part in it and those who saw it is simply incalculable. No one with ever so slight a leaning toward the Master of Galilee could have helped being gripped, and those in whose hearts He lives, went from the doors of The Little Theatre realizing that they had shown how strong a factor Jesus could be in a weary and sin-sick world. To Paul Fleisher and every member of the cast and management, no less than to Rev. A. Vincent Bennett, whose idea it was that the Fellowship give such a play, goes our assurance that they have blazed the way to a better understanding of the meaning of Jesus.

—

Retreat Well Attended

Surely those who came to the Y. P. Retreat were well repaid for their giving four hours of their busy lives to listen, meditate and pray that they might the better be prepared for the forty days of Lent. There were young women who listened to Dr. Tomkins, and young men who followed Rev. Mr. Lucas as he led them.

We regret that many more did not share the opportunity with us, but we hope that we may in some way impart to them what we learned. We wish to express our debt of gratitude to Rev. Dr. Tomkins and Rev. Mr. Lucas for their inspiring messages, and to St. James' Church, its Rector and Fellowship, for their gracious hospitality.

—

Good Conference

No one doubted the splendid spirit underlying the Presidents' Conference held in St. Stephen's Community House on Monday night, February 13. From the cordial welcome by Rev. Mr. Kevin to the last "good night" every minute was vibrant with the enthusiasm of youth.

The reports of the several committees of the Diocesan Commission showed that there is a well thought-out program for the rest of the year. A good slogan might have been *"Co-operation,"* for it was the feeling of every one that the one vital factor in the carrying out of the work must be all working together for the good of the whole.

The Fellowships are indeed grateful to the Fellowship of St. Stephen's for a most enjoyable and profitable evening.

FELLOWSHIP FLARES

A COLUMN DEVOTED TO THE ACCOMPLISHMENTS OF CHAPTERS

Again So—

When Ray Moore was appointed chairman of the Dance Committee no mistake was made, nor did the several Fellowships when they appointed their representatives. What a time we had at the Brookline Square Club, with every one of the Fellowships of the Diocesan Group sending many of their members. From all points we hear appreciative remarks, so we know it must have "gone over *big*." How many were there?

—

St. Stephen's, Wissahickon

On Friday, February 17, the Fellowship of St. Stephen's gave a Valentine Dance and, thanks to the co-operation received from the neighboring Fellowships and our own group, we had one peach of a time. The next time we give a dance we want all of you to come.

—

House of Prayer Fellowship

The Young People of the House of Prayer gave a Sour Kraut Supper on Thursday evening, February 9, and realized eighty dollars for the Mortgage Interest Fund on the new Parish House. The success of the supper was made so by the support and co-operation of every member working hard for the good cause. On the first Tuesday evening in March the Fellowships plan to attend the Galilee Mission and to be responsible for the service for the evening. A cornetist and violinist will accompany the Young People.

—

Church of Our Saviour, Jenkintown

On Wednesday, February 16, a very successful card party and entertainment was held. The proceeds were for the benefit of the Rector's Fund. The Membership Committee is working hard on a drive for new members and it is hoped that the membership will be more than doubled. The proposed play is taking shape and our young people are going to try to put on as good a show in their way as the Diocesan Group did.

—

Activities at Mt. Airy

During the past few months the Fellowship has had a great many social and religious activities. A dance was held in the Parish House. A visit was made to the Philadelphia General Hospital, along with the Fellowship from Holy Trinity. On the first Sunday in the month we had a Corporate Communion at 7.30 A. M., which was followed by breakfast. Sunday evening, February 12, we had the pleasure of a visit by Dr. Holman T. White, of the Board of Education, who gave us a very interesting comparison of the lives of Washington and Lincoln.

The future of the Fellowship year seems to be very bright for us. We gave a play, February 21, followed by a small informal dance. On Sunday, February 19, we visited St. Thomas, Whitemarsh, for a joint meeting with their Fellowship.

—

St. Mark's, Frankford

Eight of our members are planning to attend the retreat on Saturday the 18th, at St. James. Our Rector, Mr. Leslie F. Potter, has arranged for a Corporate Communion for the Y. P. F. for Sunday the 19th. Our Flower Committee sends flowers to every sick member in the Parish. All members of this spring's Confirmation Class will receive an invitation to join the society. We have asked the other organizations of the Parish to call on us for any services we can give to them and the Church.

We had a Poverty-Party Social in January, and the girls brought box lunches which were auctioned off to the boys. It was a successful affair. Our February social was an informal dance and those who attended enjoyed it. In December we published a paper which we called the *Vision*.

—

"Tripping the Light Fantastic"

A very successful invitation dance was held by the Young People's Fellowship of St. Thomas', Whitemarsh, on February 15, to the strains of the music of a good orchestra. The guests danced away an enjoyable evening, refreshed at intervals by ice-cold punch.

The Fellowship has been giving dances in the Parish House for the past two years. Each one seems more successful than the last. May these happy occasions continue to give wholesome entertainment to the people of the community, as well as to the members of the Young People's Fellowship.

—

St. James, Hestonville

St. James' Fellowship has been working overtime ever since the first of the year, when we started rehearsals for a vaudeville show and sketch, which was given on Friday evening, February 3, and turned out to be a much greater success than we had dared to anticipate. A conference was held in St. James from January 22 to 25, and each evening there was a half-hour Fellowship service before the regular service, with a different speaker every evening, and all who attended felt that they had been greatly helped by these services.

We held our first Admission Service on Sunday evening, February 5, when thirty-one were admitted, some old members and some new. As this was the first Admission Service we decided it would create a better Fellowship spirit if both the old and new members were admitted together.

On Wednesday, February 8, we held our Annual Valentine Party, and afterwards everybody started to work for the Church Bazaar, of February 16 and 17.

—

"A Good Time"

The Fellowship of the Church of St. Matthias, Nineteen and Wallace Streets, gave their dramatic offering to the world, Tuesday evening, February 14. "The Left Overs" was the play presented, and it certainly went "right over" in great style. A dance followed the play, and as usual "a good time was had by all."

We meet the second and fourth Tuesdays of every month, and we invite all Fellowships to visit us! We have a fine group and would like to see more visitors. Every third Sunday evening is our evening service in the Church, and if any can make it we would appreciate the increase in our congregation.

—

Membership Contests at Glenside

We have not done a whole lot to talk about at the Y. P. F. of St. Peter's, Glenside. We had a contest for membership recently. The Fellowship was divided into two groups, the losing group to give a party to the winners. This contest lasted for five or six weeks. The way we counted in the contest was five points for each member who was there every Sunday, ten points for each visitor, and fifteen points for each visitor who became a member. The losers of this contest gave a card party and dance, which turned out very successfully.

We also have a supper meeting every once in a while. The last one was on February fourth. We have a supper and then a business meeting afterwards.

IN PANAMA CANAL ZONE

The Panama Canal Zone, in order to start a Young People's Service League, has borrowed Mrs. Frank Challen, director of Young People's Work in the Diocese of North Carolina, who was sailing late in January for a few weeks' work for Bishop Morris.

The Woman's Auxiliary Department

Edited by CLARA M. BREED

Taking Time to Listen

The present world is full of *Noise*. "Loud speaking" characterizes many influences around us in the every-day life. To those who would listen for the "still small voice," it seems difficult sometimes to get far from the hurry and bustle of the moving world. Lent comes once a year to give us the opportunity if we will take it, to "come apart" and listen for a renewed revelation of God's will for us. It is the temptation of the busy purposeful Christian of today to carve out his or her own career for the Church and for Christ. Do we take time to listen for God's plan for us, and are we coinciding with His purposes? The mystery of Christ is the solution of all mysteries, for God is His own Interpreter and He will make it plain to those who will hear Him.

Since this paper went last to press encouraging messages have been brought from the foreign world from those *who know*. Mr. Littell gave a graphic account of China first going rapidly headlong and just before a crisis it stopped. History seems to repeat itself and these outbreaks occur about every ten years. Remember one thing with China: the more the political position changes, the more it remains the same. Soldiering has been very popular, and still is; and about three million are in arms. Generals are numerous. The restraint of all other nations in their attitude has been a most sensible thing. No one great man has been evolved throughout this situation. The trouble is all from within, and the Chinese people are beginning to realize it. The Kuling School was taken over by the Communist party, but little damage was done to property. The Nationalist movements are good, but the *political* parties are the upsetting. Mr. Sherman brought out the crux of the situation when he said: "Do not look forward in China. Look back and see what has been done in the last one hundred and twenty years, the character building that has been done by Christian work in that time proved by the Christian natives in this recent revolution when they stood as solid as a rock during the struggle.

Some months ago in the Indian Committee letters were written by members of that committee to far-away missionaries in order to get in closer touch with their lives. As the answers were read at the meetings these last two months we follow in spirit the problems of some of these far-off women, from Randlett, Neb.; from the San Juan Hospital, or St. Mary's School, at Springfield, or Oneida, Wis. The needs that predominate are generally equipment for work started, or in places near towns like Las Vegas, proper amusements and recreation for the young girls, as such towns are bad and demoralized. The hands who are trying to do the work are often tied because of the lack of money. The work is there, but give them money and equipment.

The Colored Committee heard from Mr. Battle, formerly of the Okalona School, but now assistant field secretary under Mr. Patton. Mr. Battle said he thought he was to speak to his own colored brethren. "However," said he, "I will continue as I planned and tell you what a wonderful heritage you have in belonging to this wonderful old Church of ours." He said, as he traveled about, he was more and more impressed how well our Church fitted the needs of the colored people in particular. It seemed to bridge all difficulties. He spoke of our nine good schools under the American Church Institute, of the eventual moving of the Bishop Payne Divinity School to St. Augustine, in Raleigh. Of the impetus that Mr. Louis Rosenwald had given the colored schools all through the South in promising a certain sum if they themselves would raise the rest. This stimulates them to be self-supporting, which they all want. A Methodist brother called them by reason of the many missions, "Parisites living on the bark of Caucasian trees." Mr. Battle says the Episcopal Church is a train going everywhere, bringing good things to every one—"hitch on!"

The Domestic Committee seldom turns any appeal down, therefore when the Chapel of St. Luke's, at Ancon, C. Z., needs repairing and the Patterson School for Boys, at Legerwood, under the Rev. Hugh Dobbin, asks for help, that help will be given sooner or later. The chairman of this committee made the suggestion that instead of small "specials" one salary should be undertaken, perhaps that of Miss Chandler, of Anvik, Alaska. This was discussed, but left for decision until later. A most appealing talk from Rev. Leroy Jahn, of Morganton, N. C. He gave a little background of the work which now consists of forty missions and Grace Hospital. He said that his predecessors had started its trail blazing with schools started with a Church. Therefore, even though the public schools have now spread everywhere, the Church is established to stay. These mountain people are very responsive and full of faith, and always hospitable. They are very poor, but generous in their way. How they enjoy a missionary box! Never be sorry that you sent one. Good books are needed, and more boxes. The little hospital needs a wing. Wings are of course expensive (about thirty thousand dollars). Does not some one want to give one?

The Diocesan Committee brings a message that the City Mission needs second-hand clothing. It has been found that thrift shops and rummage sales for the

various Parish needs have not helped the City Missions' poor. Therefore remember that there is still cold weather coming (this is not Florida), and send a good bundle to Dr. Jefferys. There was a good report from St. James' Mission, at Moore. The "grocery labels" gathered have netted them about six hundred dollars, and now they are out for the last one thousand and our Diocesan correspondent urged that a final "boost" may be made, for the organ so much needed to make a "joyful noise to the Lord."

Here is a "prescription" for *Lent:* "First three weeks leave out three things best not kept as habits; second three weeks take on three things best turned into habits; *result*—at the end of six weeks you have lost three disabilities, and gained three advantages and the people with whom you live will rejoice (not to mention the angels). Mrs. Martin brought us this message given to her many years ago in Mrs. Markoe's Bible Class.

SPEAKERS FOR MARCH

THE REV. W. JOSSELYN REED, Mission of Our Saviour, Bendu, Liberia, will speak on:

March 4, 8 P. M.—Church of the Holy Sacrament, Highland Park.

March 5, 3.15 P. M.—St. Peter's, Germantown, Woman's Auxiliary.

March 6, 2 P. M.—St. Ambrose's, Howard and Ontario St., Woman's Auxiliary.

March 6, 8 P. M.—St. Stephen's, Norwood.

March 7, 3 P. M.—St. Clement's, Woman's Auxiliary.

March 9, 11.30—St. Peter's, 313 Pine St., Woman's Auxiliary.

March 11, 11 A. M.—Church of The Advent, Hatboro, Morning Prayer, Sermon.

MRS, GRAFTON BURKE, of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, will speak on:

March 12, 8 P. M.—St. Mark's, Frankford, Woman's Auxiliary.

March 13, 3 P. M.—Chapel of the Mediator, Woman's Auxiliary.

March 13, 8 P. M.—All Saints', Moyamensing, Woman's Auxiliary.

March 14, 10.30 A. M.—Domestic Committee Meeting, Church House.

March 14, 8 P. M.—Church of the Covenant, Woman's Auxiliary.

March 15, 1 P. M.—Grace Church, Mt. Airy, Woman's Auxiliary.

THE REV. DENNIS WHITTLE, from Covington, Va., will hold a quiet hour with meditations at the Lenten Meeting of the Foreign Committee, on March 21.

A MESSAGE FROM ALASKA

Mrs. Elisabeth Molineux, of Sitka, Alaska, is troubled because when the steamer "Northwestern" was wrecked, in December, it almost certainly contained packages intended for her mission, which now she cannot acknowledge because she does not know who may have sent them. The ship went aground, and practically all the parcel post mail, in 1899 pouches, was destroyed by water.

There is no clergyman at Sitka, Mrs. Molineux holding the fort alone. Her Sunday school is increasing all the time. She would have had four more for confirmation and six for baptism if the Bishop could have come there last year.

UNITED THANK OFFERING

The United Thank Offering is now in its Triennial Year, and will be presented in Washington, D. C., next October.

During 1927, a total of 167 parishes and missions in this Diocese contributed, out of 185 on the list, but though many failed to make an offering, many others substantially increased the amount of their Offering.

The balance in bank December 31, 1927, was $55,016.53, which is over four thousand more than we had at this time in the last Triennium.

This is very encouraging, and leads us to hope that the Diocese of Pennsylvania will pass the $86,000 which was presented in 1925 in New Orleans.

To do this will mean really faithful work on the part of every Parish Treasurer, in trying in every way to interest the women of her Parish, and to personally ask each one to accept a "Little Blue Box."

During the past year I have given out several hundred "Little Blue Boxes," and have enjoyed visiting a great many Parishes, and can truly report real interest in the Offering in many places.

The Spring Presentation Service is to be held in the Church of the Saviour, Thirty-eighth and Chestnut Streets, on Friday, April 27, and Bishop Walter H. Overs, former Bishop of Liberia, will preach at that service.

Faithfully,

Hannah C. Baker, Treasurer.

THE BISHOP ROWE FOUNDATION FUND

Some years ago a group of Bishop Rowe's friends, under the chairmanship of Bishop Sumner of Oregon, began to gather a "Bishop Rowe Foundation Fund" in commemoration of the twenty-fifth anniversary of his Bishopric in Alaska. The amount was to be $100,000, and all but about $16,000 has been raised. The Woman's Committee, of which Mrs. John Markoe is chairman, has collected a very large share of this amount. Unlike many missionary efforts, every cent of this fund will go direct to the Bishop to be used for his building projects so much needed in Alaska.

Our aim now is to finish this amount of $100,000 before the next Convention. How many men and women will help this noble work for the love of one who, through perils by land and water and now we may say by sky, has stood all these years so faithfully for his Master's work in that far-away snowbound land? Checks may be sent to Mrs. John Markoe, 1630 Locust Street, or to Mr. Lewis B. Franklin, 281 Fourth Avenue, New York, for the Bishop Rowe Foundation Fund.

BUILDING NEW CHURCH FOR JAPANESE MISSION

The Rev. Dr. Robert W. Andrews has been building a little new church for his mission, St. Alban's, at Tochigi, Japan. It replaces a Japanese house where the arrangements were so awkward and inadequate that strangers have again and again turned away from the door at the time of a service. The new building is only 15 by 40 feet, but will be a great improvement. The church is provided by the gift of a friend in New York.

Tochigi is two hours from Tokyo. It is a place of special importance to the Church because it is a student center, with a number of large Government middle and normal schools. It is also a center of flax-growing, and people from this occupation are drawn into the Church.

Cheer has a cash value, while gloom is a predatory enemy.

EDUCATIONAL DAY

Educational Day, on January 26, will not soon be forgotten by the two hundred or more who gathered in the Church House after the Celebration of the Holy Communion, and following it the breakfast. Mrs. Pancoast took "The Relation of the Woman's Auxiliary to the Work of the Whole Church;" Mrs. Hill, "Program-Making for Parish Branches," and Mrs. George, "The Budget."

A number of things good for us to remember were brought out at these conferences. First, The great need to look at things as a whole, and not a parochial way; emphasis on prayer for those who engage in any work for the Church; the wonderful help that the Woman's United Thank-Offering is to the National Council, as it is *the only* sum they are certain of for advance work. Also the Corporate Gift, which has not only accomplished advance work, but has accomplished also the completion of work started.

By questions it was clearly brought out the many sides of work accomplished through religious education, social service and publicity, all under Mission work. The program work was a real conference, ably conducted. The necessity of varying programs to suit the needs of the Parish and the many excellent and helpful suggestions. There is work for all, if we can only feel at a meeting that we go to *give* and not get. Every program should include the Educational and Devotional aspect as well as that for Service.

Mrs. Martin spoke of a new feature in the social service: that of an "Information Bureau." This worked out very well some time ago and it is to be tried again. Mrs. George explained the problems of the Diocesan Office, and also of the Diocesan Committee; what the budget is, and of the Parish budget and how allotted.

After the box luncheon served in the Church House, which seemed quite inadequate a place to sit comfortably and eat in, although those in charge did their best to serve coffee and tea easily, there was an adjournment to Holy Trinity Parish House (what would we do without this hospitable place to spread out in?) to see the "Model Auxiliary," a very inspiring and interesting meeting ably conducted and planned by Mrs. Haines. It was surely an "eye opener" to many and brought out the strength and weakness of the Parish meetings. Mrs. Haines begged the members of the Woman's Auxiliary to broaden our ideas and prepare our hearts to become reflectors of what Christ means to each one of us. We cannot give much perhaps, but there are twenty-four hours in every day, and we can give some of it to the Church.

The annual meeting followed, with reports from the President, the Educational Secretary, the head of the Supply Bureau and others.

The G. F. S. will hold a devotional service on Wednesday, March 21st, at 8 P. M., in Old Christ Church. Conductor, Rev. Dennis Whittle, of Covington, Va. All church people cordially invited.

ST. PETER'S GIRLS' FRIENDLY PRESENT PARISH PAGEANT

On February 13, the St. Peter's House Branch, G. F. S., produced "A Pageant of St. Peter's." The stage was arranged to represent the old square pews and the reading desk. The scenes suggested the long life of the Parish, from 1761 when the Governor of the Province attended the opening service with the Vestry and wardens of Christ Church, to the service held one Sunday night in 1917, just before the Rector and many others left for the war. The second part showed six of the many activities of the Church as it now is. Not only the Branch, but all the Parish, including the Rector, helped enthusiastically. The elaborate and careful costumes, covering a century and a half, added variety and color to the picture. The explanations read with each scene were written by Miss Sara Sterling, and expressed the Spirit of St. Peter's glorious past, its happy and useful present and hopeful future, and the spirit of missionary enterprise that has always been so conspicuous a part of its life.

The Diocese has had the good fortune of a three-weeks' visit from Miss Esther Fifield, the Field Secretary of the Province of Washington, of which Pennsylvania is a part. Her time has been spent in visits of suggestion and encouragement to many of the branches, and in speaking for the Society at convocations and meetings of the Clergy. Surely much good may result from her inspirational talks.

THEY GIVE THEMSELVES

Twenty-six children at Keokee, in the mountains of southwestern Virginia, wanted to make an offering at a recent festival service of their little Mission. Deaconess Adams says, "There is no money here, as there is no work." Instead, the children wrote little slips of paper and put them in the alms basin, which the Deaconess thankfully and humbly presented at the Altar. The children wrote: "Dear Lord Jesus, I give to Thee my heart, soul, strength and mind," and signed their names.

GIRLS' FRIENDLY SOCIETY TENDERS A RECEPTION TO MISS M. M. LUKENS

The Diocesan organization of the G. F. S., desiring to give some special honor to Miss Margaret M. Lukens, not only as the recently elected National President, but also for her long and graciously efficient service in her own Diocese, tendered her a reception on the evening of February 16, at the Art Alliance.

Miss Margaret M. Lukens

The occasion was truly Diocesan, as it was honored by Bishop and Mrs. Garland receiving with Miss Lukens, Miss Maule, the Diocesan President, and the officers. Miss Mary McGuire, the National Secretary, came from New York to add her presence, and Miss Julia Cunningham, of Baltimore, the newly elected Vice-President of the Province of Washington, was prevented from coming only at the last moment. The Diocese responded wonderfully. Few indeed of the sixty-five branches were unrepresented in the more than eight hundred guests who presented their affectionate respects to the President of the National Society. Coffee was poured by Mrs. William J. Haines and Mrs. H. Spencer Lucas. The Royal Trumpeters of Philadelphia, with a piano accompanist, furnished music; the various exhibitions in the galleries of the Art Alliance were greatly enjoyed, and the evening was in every way a most happy one. Before the reception Miss Lukens was entertained at dinner at the Girls' Friendly Society Lodge by the Lodge Committee, Housemother and Lodge guests.

OUT PITTSBURGH WAY

The Girls' Friendly Society of Trinity Church, Pittsburgh, Pa., a downtown Parish, has over 300 members. The list of their Church affiliations includes: 78 Presbyterians and United Presbyterians, 47 Methodists, 31 Lutherans, 1 Swedenborgian, 5 Christian Scientists; 31 giving no Church affiliation; 50 Episcopalians.

"The Men Who Did It" at Jenkintown

The etching which appears with this article shows the more than ninety men of the Church of the Saviour, Jenkintown, who conducted the Every-Member Canvass for 1928 in that Parish, which the Rector, the Rev. William B. Beach, reports was the first organized canvass of the Parish. As a result of the canvass, Dr. Beach reports, the sum of $20,689.38 was pledged for 1928, compared to $8101.44 pledged in 1927

"It was a wonderful event in the history of the Parish," writes Dr Beach, "when these more than ninety men marched into the Church on Sunday morning, December 4, and took part in the morning service. It was the day of our first snowstorm, but they were men determined to keep their word, whatever the cost. After luncheon at the Old York Country Club they went out into the wind and sleet and snow and did God's business in a big-hearted way, because they were all big men.

"This Parish had been living upon the legacies of a few forefathers, and had never had an organized canvass before. There were only 192 subscribers, with a total amount pledged for current expenses and for Missions of $8101.44. When the Vestry agreed to meet its apportionment for Missions it was at the expense of its own solvency. As a matter of fact the balance of the apportionment was only met by incurring a note at the bank.

"As a result of the canvass made by the more than ninety men the sum of $20,689.38 has been pledged for 1928 and the Parish has been placed upon a sound financial basis. The men believed in giving the people the facts if the Parish is to secure their whole-hearted support, and that even if a Parish can get along without the annual canvass the parishioners cannot get along without it, for it is essential to Church life and religious experience that every parishioner personally realizes his responsibility.

"We all look forward to a successful year in 1928, because the 'Men of the Canvass' have given the people the facts and imbued them with their own enthusiasm for this old Parish."

"TOC H" HELPS PARISHES

The new movement among young men, emanating from the World War, which is based on the desire to remove misunderstanding and to serve unselfishly, known as "Toc H," is helping Parishes by furnishing leaders in work with boys. The picture shows a group of men from the Northeast Philadelphia Group who are helping in St. Luke's Memorial Church, Bustleton, by teaching boys' classes in the Church School and leading boys' clubs. Not only do they come from without into the Parish, but several of the young men in the Parish have been stirred by their association with "Toc H" to go elsewhere as well as to work locally. Often a youth prefers to begin his religious work in a place where the boys do not know him too intimately for proper discipline.

The Northeast Group is young as yet, and its membership is not large, but in addition to the help extended St. Luke's, some men work also in St. Mark's, Frankford, in the new mission at Englewood, and in a Boy Scout troop at Rhawnhurst. However, the reader is reminded that "Toc H" is an interdenominational movement, and will serve all churches alike as opportunities are afforded.

Other active groups of "Toc H" are the "Central City," the Germantown and the Chestnut Hill groups. Each of these is carrying on a large number of "jobs" in all parts of the city. Headquarters of "Toc H" is at 1213 Locust Street, where an "Everyman's Club" is maintained. Rev. Albert W. Eastburn, a clergyman of our Church, is the Association Padre for this city.

The "Toc H" men in the cut who are helping in Parish work at St. Luke's, Bustleton, are, left to right: Arthur Booth, Louis Gabriel, James Padbury, Leon Gyde, Harry Fahs and Robert Platt.

What the Church Mission of Help is Doing

From the annual report of the Church Mission of Help THE CHURCH NEWS quotes an excerpt which will give to all our Church people who may not be fully informed already, some insight of the constructive Christian work which this organization of our Diocese is doing in its special and most difficult field.

"Two years ago," the report states, "a girl was referred to us by the Bureau of Constructive Social Service of the Department of Public Welfare, because of the maladjustment of the home of her foster parents.

"The story behind the difficulty involved the early history of alcoholism and a broken home, subsequent placement in an institution and private family. The elderly couple with whom she lived had never adopted her, and tried to mould Mary into their ideals of conduct, forbidding her the pleasure of any recreation. Since Mary had all the desires of a normal child for the things for which she was forbidden, and since she had no great liking for school work in the academic sense, she became rebellious and moody. This agency was asked to remove the girl from the home, and to have a complete mental and physical examination made. The psychiatrist recommend that high school be discontinued, and we therefore entered her for a short course in a business college. Placed in a new environment, she rapidly made good, but it was deemed wise to sever all past connections except with her brother, and new affiliations were made with friends and Church. At the completion of her business course, a position was found in a bank where she made good. Recently she has become engaged to be married, and our part of supervision is over, although friendly relations continue."

In a "Foreword" to the report the President says in part:

"The Church Mission of Help goes on steadily living out its fundamental principles that the vision of human redemption and possibility in Christ Jesus is without limit, and that the best thing society can do for its imperiled members is to make, renew, or strengthen the contacts of the individual with the Lord of all good life. We believe that it is the part of sound wisdom and good religion to call to its aid in this work of renewal and redemption the special knowledge and technique of what has come to be the Science of Social Case Work. . . .

"It is in the nature of a report to those who have shown their interest in various ways and especially to those who have contributed to it by designating a part of their gifts to the Welfare Federation for the Church Mission of Help. We are grateful to them.

"We wish here also to express our appreciation of the unfailing help and co-operation of the City Mission of the Protestant Episcopal Church which, in addition to housing our office, is constantly working with us in a great many ways."

The officers of the Church Mission of Help are the Bishop, Honorary President; Rev. Gilbert E. Pember, President; Dr. William H. Jefferys, Vice-President; Mr. Joseph Wayne, Treasurer; Miss Dorothea Emlen, Executive Secretary. The Directors include the officers and the following: Rev. Floyd W. Tomkins, Sr.; Rev. Charles E. Eder, Mr. Clarence Brown, Mrs. Martha P. Falconer, Mrs. Charles E. Tuke, Mrs. William Henry Snyder, Mrs. Edward S. W. Farnum and Mrs. John E. Hill.

In reviewing the year's work the report shows 109 cases carried over from 1926. In 1927 there were 188 new cases and 80 cases reopened. During 1927 a total of 292 cases were closed which, with three new cases transferred to the organization, left 88 pending on the first of this year.

Of the 188 new cases 110 were referred by social agencies; 26 by private individuals; 25 by Courts, 13 by ministers, 11 by hospitals and 3 by school counsellors. Religious affiliation were: Episcopalian, 36; Protestant, 141; Roman Catholic, 10, and Hebrew, 1. Of the 188 cases 164 were white and 24 colored; 179 were classified as American and 9 foreign. During the year there were 2908 visits and 4087 letters written.

The report of the part-time worker in the city of Chester shows 25 new cases. Of these 17 were referred by social agencies. As to Church affiliation, 2 were classified as Episcopalian; 22 as Protestant, and Roman Catholic, 1. All the 25 were white and American.

The Treasurer's report showed receipts amounting to $15,954.50, which included $14,832 from the Welfare Federation. Payments amounted to $16,049.97, leaving a deficit as of December 31 of $95.47.

In the Chester financial report, submitted separately, receipts totaled $1900, representing $1600 received from the Diocese and $300 from Chester Convocation. Expenses amounted to $1731.50, leaving a balance from 1927 of $168.50. Since January 1, 1928, an additional $143.69 was received, leaving a total available for Chester of $312.19.

Three parties in three days have been given by the Bishops' Guild of Los Angeles, for 75 Indian girls, for 100 Japanese children from St. Mary's Japanese Mission, and for 250 Mexican mothers and their young children.

CONFIRMATION APPOINTMENTS FOR MARCH

March 1.—Thursday.
Evg.—Phila., St. Luke, Bustleton, Bishop Atwood.

March 2.—Friday.
Evg.—Phila., St. George, West, Bishop Garland.
Evg.—Phila., Crucifixion, Bishop Atwood.

March 4.—II Sunday in Lent.
A. M.—Phila., St. Mary, Hamilton Village, Bishop Garland.
A. M.—Springfield, Redeemer, Bishop Atwood.
Evg.—Phila., Calvary, West, Bishop Garland.
Evg.—Phila., St. James, Kingsessing, Bishop Atwood.

March 6.—Tuesday.
Evg.—Phila., St. Elizabeth, Bishop Garland.
Evg.—Phila., Atonement, Bishop Atwood.

March 7.—Wednesday.
Evg.—Phila., Redemption, Bishop Garland.

March 8.—Thursday.
Evg.—Clifton Heights, St. Stephen, Bishop Atwood.

March 9.—Friday.
Evg.—St. Andrew, West, Bishop Garland.
Evg.—Phila., St. Jude-Nativity, Bishop Atwood.

March 11.—III Sunday in Lent.
A. M.—Wynnewood, All Saints, Bishop Garland.
A. M.—Phila., St. Philip, Bishop Atwood.
Evg.—Phila., St. Mark, Frankford, Bishop Garland.
Evg.—Phila., St. Paul Memorial, So. Phila., Bishop Atwood.

March 13.—Tuesday.
P. M.—Eastern Penitentiary, Bishop Garland.
Evg.—Morton, Atonement, Bishop Atwood.

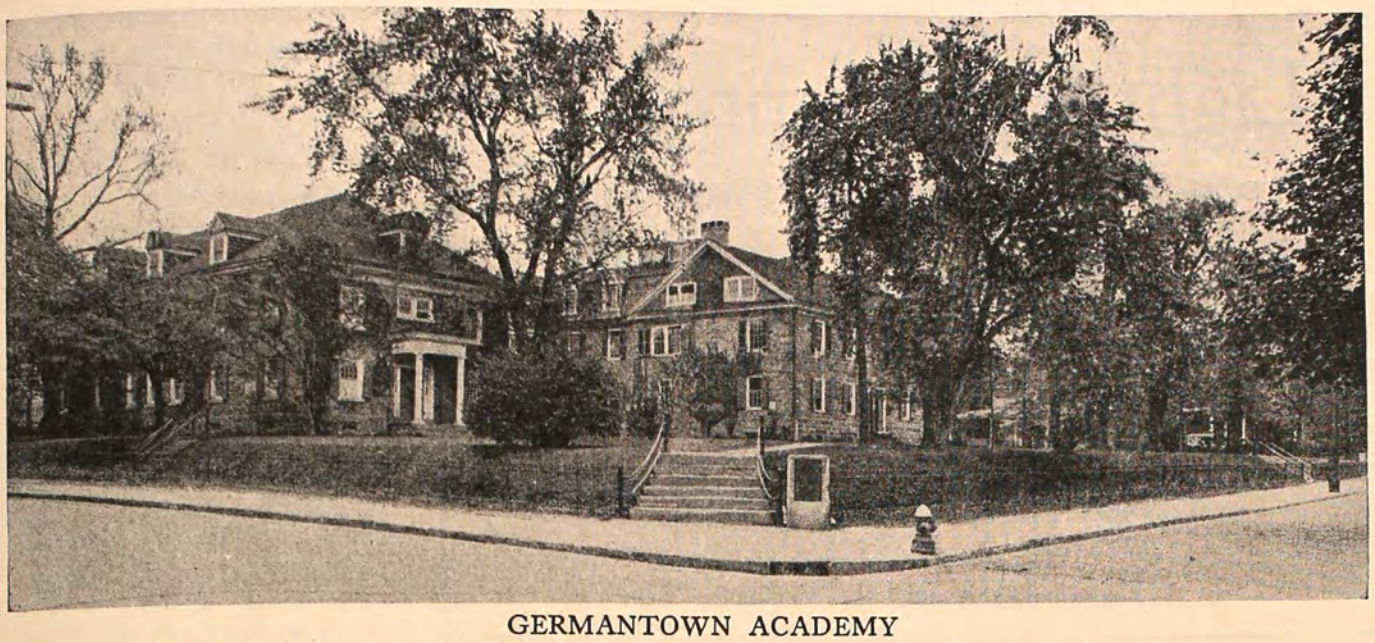
March 14.—Wednesday.
Evg.—Rosemont, Good Shepherd, Bishop Garland.
Evg.—Willow Grove, St. Anne, Bishop Atwood.

March 15.—Thursday.
Evg.—Chester, St. Paul, Bishop Garland.
Evg.—Hatboro, Advent, Bishop Atwood.

March 16.—Friday.
Evg.—Elkins Park, St. Paul, Bishop Garland.
Evg.—Swarthmore, Trinity, Bishop Atwood.

March 18.—IV Sunday in Lent.
A. M.—Phila., Holy Apostles, Bishop Garland.
A. M.—Bala, St. Asaph, Bishop Atwood.

(Continued on Page 212)



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Engravers for the "Church News"

(*Continued from Page 196*)

Franklin has prayed with Lafayette
Under this roof where Mercy met
Judgment and Truth, they meet again
Now in Christ Church, O sons of Penn—
By that which sanctifies these walls,
Be true to their memorials!

Let us not falter
Up to the altar—
Faces of flame look down today:
"Kneel, as we knelt!" they seem to say.

WORKING TO EARN $5

A number of women of St. John's, Lansdowne, have decided to earn $5 during the Lenten season. After Lent they will meet at the Parish House and tell how each earned the money.

CHURCH ARMY ACTIVITY

During the first year of the Church Army's work in the United States, it is reported, ninety-five missions have been conducted, chiefly in New York and New England, attended by approximately 136,000 people. The five Parishes of New Bedford and Fairhaven, Mass., united in a five weeks' mission, attended by more than 17,000. The Church Army expects to have four caravans at work in the spring.

THINK IT OVER

A suggestion to think about, in this remark of a parish priest: "I am frequently faced with the question, 'Why are not young people interested in religion?' and I have found that the young people who are not interested in religion ordinarily take no interest in any other serious matters."

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Personal and Impersonal Annals

By Helen Hamilton Sims

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Some day when you have quite decided that all the world has moved uptown to work, or play, or live, find some excuse to wander down toward the Delaware, and when you have passed those two beautiful squares at Seventh street, and walked beyond what seems like all the insurance companies on earth, you will find yourself at last crossing that wide open space where the old stock Exchange Building stands. Here your eye will meet great drays pulled by that unusual and nearly extinct animal, the horse, and about you will surge a babel of tongues, among which even our own sometimes is unrecognizable. Groups of men everywhere, with that strange foreign look about them which you will find near any seaport, and whether busy or idle, quite different from those you meet further west.

Near the old Drinker house, birthplace of Philadelphia's first child, stands a large cheerful-looking building with many windows, and an ample entrance on Walnut street below Dock. In the court at the doorway is a ship's lantern, lighting that boon to sailors, a compass, so that the mariner may get his bearings, and on the wall nearby is a tablet, which briefly tells the history of this, the Seamen's Church Institute of Philadelphia.

Our great and fertile State has only one real seaport, and through it each year flow some 37,000,000 gross tons—and one wonders how many human souls! As long ago as 1849 the idea was born of providing a welcome for those boys who sail into Delaware Bay, and this at first took the form of a floating chapel, which was anchored to the foot of Spruce street until 1853. After this for a couple of years the meetings and services were held in a sail loft, and so by easy stages, step by step, the whole great plan was formed until, finally, we have here a most modern, perfect building, in which may be found comfort for body and soul.

Historic ground this, where in the past America's battles by sea or land were doubtless refought across the laden board; for here stood the City Tavern, which, built in 1773, was the successor to Bradford's Coffee House. From its door the first Continental Congress left in a body and walked around the corner to Carpenters' Hall; and in its fine rooms the greatest minds of the day met and discussed plans for the formation and growth of the colonies. Washington, Patrick Henry, the Lees, Adamses and many more were at one time or another under its hospitable roof, while at the time that Jefferson was busy with the writing of the Declaration of Independence he was dining daily at the Tavern, and doubtless putting some of his thoughts on paper while waiting for his excellent meal. That particular corner has been making history from the days when Daniel Smith was "mine host" to the first in the land, to this day, when the finest in the land take their places as host and hostesses to every lad who comes into the port of Philadelphia, if he but open the door. Between whiles it was the St. Albans Hotel, the Anthracite Building, the first of any great size; and it is said that on or near that site Edgar Allan Poe worked in a print shop for a while.

To the stranger at our gates a great city can and often does present an austere and cold shoulder, but that the Seamen's Institute has made a bright spot in the lives of these boys and grizzled men you could not doubt if you had threaded your way through the throngs which, even on the most ordinary day, fill the big lobby. I was told that on a Sunday lately they took a sort of census of nationalities just for curiosity, and found some 20 were represented, and that during any month as many as 15,000 may enjoy one or more of the many privileges they are offered. When you go to see it you will find yourself wishing that every sailor's family might know what awaits him here; space, cleanliness, books, comfortable beds, and in illness, an infirmary; or, if unemployed, free assistance to locate a new birth, on sea or land. No need for any to be stranded in a strange town while this very essential feature of the Institute's service exists.

During the war a group of women organized a club, whose object was to serve a Sunday supper to any of the navy or merchant marine who strayed into the old Seamen's Mission. Ten years have passed and still the good work goes on with enthusiastic support.

In any activity it is usually the mark left upon the young which is of greatest interest, and so it was in the Apprentice Boys' room that I found my greatest thrill. It is large and sunny, with piano, writing desks, potted plants and billiard table, while adjoining it is a modern kitchen where, if they like, the boys can make tea. It was opened last August for the use of junior officers, apprentices and cadets from the schoolships; and lying on a table I found two albums, which will some day tell a very long story of those who go down to the sea in ships. One, which is called

(*Continued on Page 213*)

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The Editor's Book Shelf

Thomas March Clark, Bishop of Rhode Island. A Memoir by his daughter, Mary Clark Sturtevant. Preface by Rt. Rev. James DeWolf Perry, D.D. (Morehouse Publishing Co. $3.00).

Bishop Clark's life virtually spanned the 19th century—1812 to 1903. These memoirs, arranged by his daughter, and edited by the Rev. Latta Griswold, range from the time of quill pens to typewriters, from post chaises to automobiles, from black gowns and gloves for preachers, to colored stoles and vestments for priests—through the stress of bitter doctrinal controversies and painful experiences of civil war.

One could wish for a more consecutive treatment of biographical details which are somewhat disconnected. For instance, between a letter of thanks for some benevolence, and a letter (full of sympathy and understanding and wise counsel) to a young priest whose faith was disturbed, a single sentence records the birth of a son.

One also wishes that more of the humor which was a joy to his friends though apparently a snare to the Bishop might have appeared.

Words like these: "Our brothers' blood cries to us from the ground. We do not mean that it shall be said in vain"—spoken during the Civil War, have a familiar sound in connection with the Great War.

Throughout the whole book, recording or implying the tremendous changes in all departments of life, the calm confidence of this quiet leader of the Church is manifest. "I have seen," he said, "the Church shaken to its center more than once, but somehow it rights itself and so goes on its way. There is a great deal of sound common sense still left in the Church. . . . If the Church is the Church of God, it will be saved from ruin, and if it is not, the sooner it goes to pieces the better."

Reminiscences from many people, prominent in affairs, bear testimony to Bishop Clark's ability as a preacher and as a leader of thought in a difficult age.

From 1843 to 1846, Thomas March Clark was rector of St. Andrew's Church, Philadelphia—the only charge he held outside of New England. Soon after his arrival in Philadelphia, Mr. Clark wrote: "It is the custom of the people to go to Church regularly morning and afternoon, and they keep a strict watch over their pastor's behaviour and habits. It is even considered improper for him to attend a concert or sacred oratorio. St. Andrew's is decidedly Evangelical in Churchmanship, and on Saturday evenings a prayer meeting is held in the chapel. Sometimes, on these occasions, the shortcomings of the Rector are laid before the Lord."

On one of his visits to Europe, he wrote to his son: "When I come home, I am going to teach you a game called golf, which you play out of doors. Mr. Duncan is to give me two golf sticks and a dozen gutta percha balls. Old men play it as well as boys."

From his early training as a Presbyterian minister, to his responsibilities as Presiding Bishop of the Episcopal Church—which, in spite of his advanced age of eighty-nine, he bore with faithfulness and ability—this volume is an interesting record of a simple, spiritual life—so sympathetic to all of God's children that by some he was called the founder of the Broad Church party. His faith was true and strong. His love was broad and kind.

F. E. S.

Healing in the Churches. By Francis M. Wetherill, D.D. Fleming H. Revell Co. $1.25.

This book is a comprehensive survey of the whole field of Christian Healing; but lays special stress upon the ministry of healing as a function of the Church in combating sin.

The special purpose of the author is to discover the moral power wielded by the Church in the exercise of the healing ministry. In this we feel he has shown conspicuous ability.

We believe the book will be of great interest, especially to those who are just getting acquainted with this field of Christian enterprise. Those who have read considerably along these lines will value Dr. Wetherill's book.

The author reminds us that the healing of Jesus is not merely physical—not even chiefly physical—but moral and spiritual. He reviews the well-known methods of spiritual healing—not by way of commendation, but in order to get the perspective of the whole movement, and to make possible an accurate estimate of the moral forces released. The methods thus reviewed include the simple Apostolic, Anointing, Prayer—both as shown in the ancient liturgies and the "prayer of faith" as prescribed by St. James; the Laying-On-of-Hands, Relics, etc.

We trust this book by the rector of the Church of St. John the Baptist, Germantown, Philadelphia, will do much to create a force which works for right living; and for victory for the individual, as well as the Church as a whole, over the world, the flesh, and the devil.

A charming introduction by the Bishop of Bethlehem enriches the book.

A. J. G. Banks, D.D.

In Memoriam

✠

or all the saints who from their labors rest,
ho Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

GEORGE W. CONWAY

The Vestry of Holy Trinity Church, West Chester, at its meeting January 24, 1928, adopted the following minute:

"On January 13, 1928, the Angel of Death summoned our brother, George W. Conway, who was born in the city of Philadelphia on February 8, 1866, and at an early age was confirmed in St. Peter's Church in that city. Immediately upon his adoption of West Chester as his home, he became a member of this Parish and was promptly elected to the Vestry. On April 27, 1905, he was appointed Rector's Warden and served in that capacity with an unflagging zeal, devotion and energy which was commensurate with his real loyalty to the Parish and his Church. He was a kind, affectionate man, and a faithful friend, with a genial personality. Although modest and gentle in manner, all who knew him realized that he never lacked determination and positive convictions. While he was tolerant of the views of those who differed with him, he was courageous and independent in advocating and doing what he believed was right. We pause to give expression to our appreciation of his services to the Parish and our sense of the loss sustained by ourselves, the Parish, the Church at large and this community.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

MRS. ROBERT N. DOWNS, JR.

Mrs. Robert N. Downs, Jr., President of the Board of Managers of the House of Rest for the Aged, died on the ninth of February. She had been President for five years. Before that she served as Chairman of the House Committee. All who are connected with the Home were saddened by her loss.

Mrs. Downs' services were of the highest type, as she combined executive ability and common sense with the greatest kindliness and a sense of humor which made the house family and the Board happier and better for her presence.

What you possess at your death will belong to another; but what you are will be yours forever.—*Van Dyke.*

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(*Continued from Page 206*)

P. M.—Cynwyd, St. John, Bishop Atwood.
Evg.—Phila., St. Simon Cyrenian, Bishop Garland.
Evg.—West Manayunk, St. Andrew, Bishop Atwood.

March 20.—Tuesday.
Evg.—St. Andrews, Somerton, Bishop Garland.
Evg.—Kennett Square or Kelton, Bishop Atwood.

March 21.—Wednesday.
Evg.—Jenkintown, Our Saviour, Bishop Garland.

March 22.—Thursday.
Evg.—Eddington, Christ, Bishop Atwood.

March 23.—Friday.
Evg.—Cheltenham, St. Aidan, Bishop Garland.
P. M.—Phila., Merciful Saviour, Bishop Atwood.
Evg.—Norwood, St. Stephen, Bishop Atwood.

March 25.—V Sunday in Lent (Annunciation B. V. M.).
A. M.—Bryn Mawr, Redeemer, Bishop Garland.
A. M.—Phila., St. Stephen, Bishop Atwood.
P. M.—Phila., St. Luke-Epiphany, Bishop Atwood.
Evg.—Phila., St. Luke, Germantown, Bishop Atwood.

March 27.—Tuesday.
Evg.—Highland Park, Holy Sacrament, Bishop Garland.

March 28.—Wednesday.
Evg.—Drexel Hill, Incarnation, Bishop Garland.
Evg.—Gulph, Trinity, Bishop Atwood.

March 29.—Thursday.
Evg.—Phila., Holy Comforter, So. Phila., Bishop Atwood.

March 30.—Friday.
Evg.—Lansdowne, St. John, Bishop Garland.
Evg.—Weldon, St. Peter, Bishop Atwood.

March 31.—Saturday.
P. M.—Wayne, St. Mary, Bishop Atwood.

MALINES CONVERSATIONS

Announcement has been made that the Oxford University *Press* will publish immediately the complete text of the Malines Conversations, which occurred between 1921 and 1925, regarding possible unification of the Church of England and the Roman Catholic Church. It is printed in ninety-eight pages, alternately in English and French, containing prefatory note; the letter to the Archbishop of Canterbury; the text of the conversations; an appendix of special speeches; and reports in connection with the conversations.

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HELPS IN PARISHES WHERE WORKERS ARE FEW

The Social Service Commission of Long Island Diocese has organized into five committees, each with definite responsibilities. One of these, the Committee on Co-operation with Parishes and Missions, is endeavoring to bring the strength of the well-equipped Parishes, both in equipment and in personnel, to the aid of Parishes and Missions whose neighborhood needs are great, but whose workers are few.

(*Continued from Page 209*)

"Sparks," has the following dedication: "Fragments of pleasant memory to and from the boys who come and go, from the Apprentice Boys' room at the Seamen's Church Institute," and among the first entries I found these lines by H. Neil, third engineer of the S. S. Bristol City:

"Just a word with a worthy friend or two,
A hasty glance, and then once more adieu.
Such is our life—here today with hearts full of glee,
Tomorrow we are gone again to sea."

The other, which is for pictures, and holds already some pleasant-looking craft, suggests that: "We are all travelers in what John Bunyan calls the wilderness of this world, and the best we can find in our travels is an honest friend: they are the end and the reward of life."

Up on the fourth floor is the John A. Brown, Jr., Memorial School of Navigation, where courses of study are given those who wish to improve their rating and seamanship; and every room, whether for sleeping or waking hours, bears the name of a generous donor or of some hero in whose memory it has been given. The beautiful chapel on the ground floor was provided by the Churchmen's Missionary Association in memory of the late William West Frazier, and from its ship's lanterns to the bright altar piece, with its picture of Christ, and the Fishermen, it is designed to touch the hearts of lonely men far from home.

The best that we find in our travels is an honest friend. He is a fortunate voyager who finds many.—*Robt. Louis Stevenson.*

My friend is one whom I can associate with my choicest thought.—*Henry D. Thoreau.*

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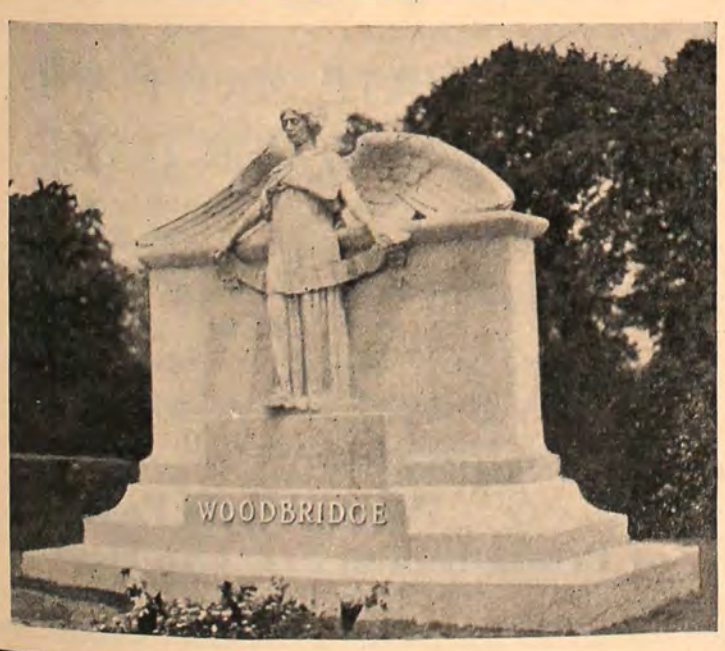

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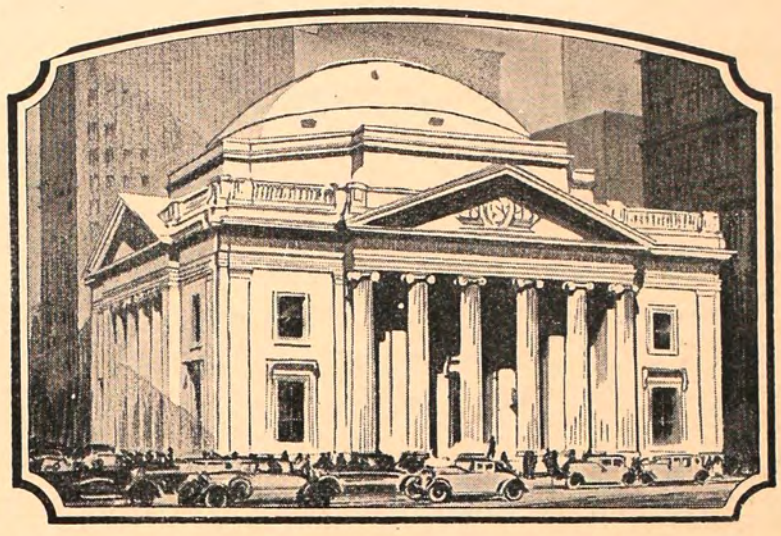

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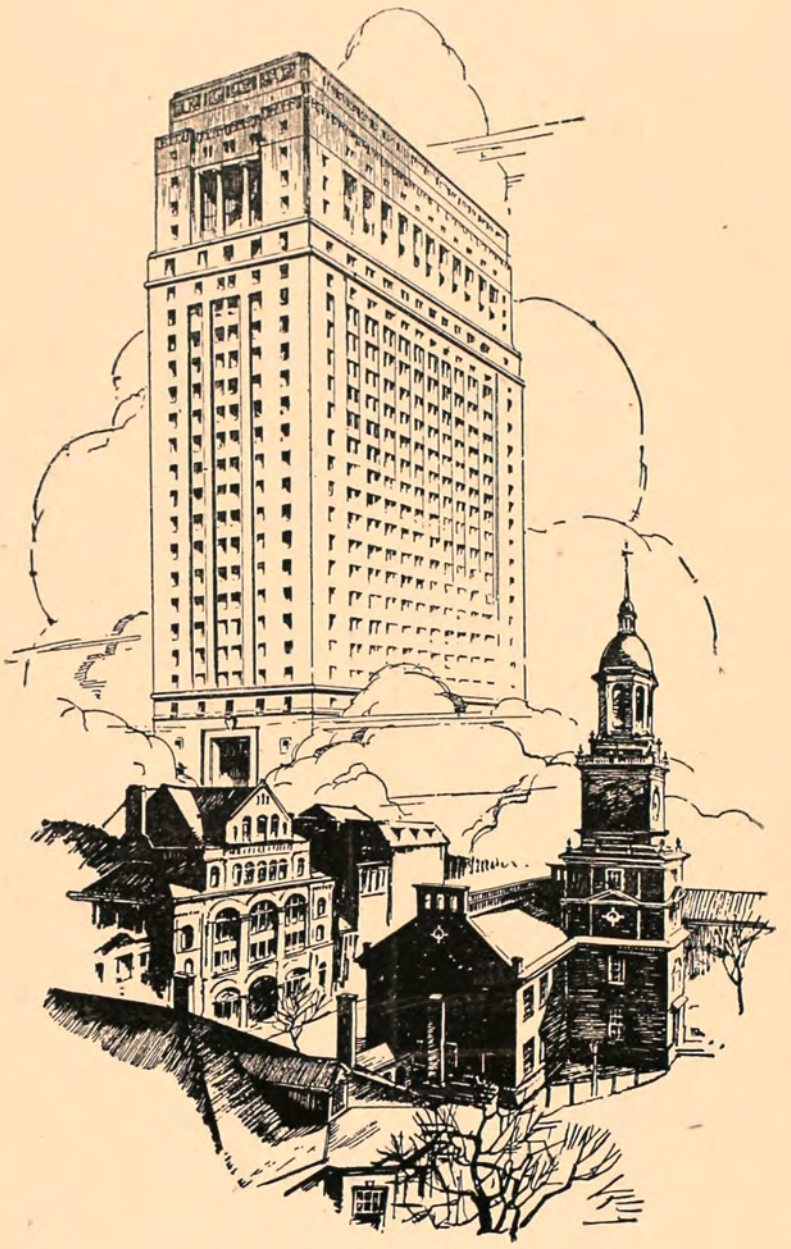

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